Divine Drops

Diſtilled from the FOUNTAIN

OF

Holy Scriptures:

Delivered in ſeveral Exerciſes before

SERMONS, upon Twenty and three Texts of Scripture.

By that worthy Goſpel Preacher

Gualter Cradock,

Late Preacher at *All-Hallows* Great in *London*.

Deut. 32. 2. *My Doctrine ſhall drop as the Rain, my Speech ſhall diſtil as the Dew.*

Job 29. 22. *After my words they ſpake not again, and my ſpeech dropped upon them.*

London, Printed by *R. W.* for *George Whittington*, at the Blew Anchor in *Cornhil*, neer the *Royal Exchange*. 1650.

The ſeveral Texts handled in the enſuing Work.

Iſaiah 9. 12,13, *&c.*
Iſai. 26. 1,2,3.
Iſai. 27. 1,2,3,4, *&c.*
Iſai. 28. 15, *&c.*
Iſai. 40. 1.
Iſai. 65. 5, *&c.*
Iſai. 66. 12, *&c.*
Deut. 4.
Pſal. 83.
Pſal. 116.
Micah 4. 1,2,3, *&c.*
Habak. 2. 4.

Matth. 19. *ult.*
Luke 18. 1.
Rom. 6. 14.
Epheſ. 3. 20.
Epheſ. 5. 1, 2.
Phil. 2. 1,2,3, *&c.*
Heb. 12. 18, 19,20, *&c.*
2 *Pet.* 1. 9, 10,11,12.
Jude 19.
2 *Cor.* 11. 3.
Jerem. 6.

To

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TO THE READER.

Christian Reader.

THou art here presented with a little Work, intituled, *Divine Drops*: *Drops* indeed they may be called, being but *small* in quantity; but *Divine* and *Spiritual* for their *quality*, as thou shalt easily perceive, if thou peruse them with a *spiritual* eye. They were several short Exercises of the worthy *Author*, delivered in *publike* before his *Sermons*; wherein thou shalt finde many *Gospel Truths*, which may not onely

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tend to thy *ſpiritual profit*, but *delight*, the work being interwoven with *variety* of *ſubjects*. It is like a pleaſant *Garden*, wherein thou mayeſt gather choice of *ſpiritual flowers*: In one Bed thou ſhalt finde the juſt *anger* of God provoked by ſin, in another, the *confidence* of the *Saints* in God their *refuge*; in another, the *Hypocrite* diſcovered; in another, the *comfort* of Gods people proclaimed; in another, (if I may ſo ſpeak without offence) the ſpiritual *fondneſs* between God and his Saints deſcribed; and in all, that which may by the help of *Gods Spirit*, tend to thy *comfort* and *edification*.

I had ſpared my pains in prefacing, but being informed, that ſome (though very unworthily) have incenſed the *Author* againſt the *publiſhing* of theſe things: For the *Vindication* of *it*, and my *ſelf*, I have adventured theſe few lines. The *work* was not gotten out of my hands, without the *importunity* of divers *godly men*; who having formerly enjoyed the *miniſtery* of this Reverend *Preacher*; and now being deprived of *it* by his abſence, ſince they could not *enjoy* him as they would, deſired to have him preſent, as they might, namely, in the *peruſal* of ſome of his *works*; and I hope that

ſhall

ſhall not *offend* him, that may do ſo many *good*. *Good* is of a *diffuſive* nature, and the *better* the *good*, the more it is *communicated*. Some *petty* good things may be *impropriated* in the hands of a *few*, but the *beſt*, even *natural* good things (without which Creatures cannot *ſubſiſt*) are *common* to all, as the *Sun*, and the *Air*, *&c.* Good *actions* of good men (eſpecially that are intended for the *publike*) are like the *motion* of the *water*, wherein a ſtone is caſt; there appears firſt a *little* circle, which grows *greater* and *greater*, till it have overſpred the *whole*. And though theſe *precious Truths* were at firſt delivered in *publike*, yet the Walls of one *Church* could not contain many hundreds; whereas now by this means, the *benefit* may *reach* many thouſands. And as *Iob* ſpeaks of corporal *food*, the *loyns of the poor bleſſed him* for it; ſo I doubt not, but the *ſouls* of many *poor* Chriſtians may have cauſe to bleſs the *Author* for theſe *ſpiritual* Viands, who never ſaw his face; and being *written for the Generation to come, the people which ſhall be created ſhall praiſe the Lord.* Iob 31. 20. Pſal. 102. 18.

It is true, the Word of God in the *hearing* of it, is like *milk* immediately *drawn* from the *breſt*, that hath more *ſtrength*, and *ſpirits* in it, then

then after it hath ſtood in the *veſſel*; yet hearing is *tranſient*, and the memory *trecherous* and *frail*, and apt to let good things ſlip: Therefore, though the *Prieſts* and *Levites* had the *Book* of the *Law*, yet *God* commands the *King*
Deut. 17. 18. to *write* him out a *copy* of it, that he might have recourſe to it all the days of his life. Many excellent *Proverbs* of *Solomon*, it is likely, had been loſt (as ſome other of his Works
Prov. 25. 1. are) had not *the men of* Hezekiah, *King of* Judah, *copied them out*. And I am ſure, of late
* Dr. Preſton, Dr. Sibbs, Mr. Shute, Mr. Ramſden, &c. days, the *Works* of many *worthy Men* *, had been *drowned* in oblivion, had they not floated in ſuch an *Ark* as this; and for ought I know, the *Truths* here preſented, had been uſeful to none, but thoſe that *heard* them, had they not been preſerved this way. And if for our unfruitfulneſs, our *Halcion* days ſhould be turned into ſuch as were the *Marian* times; who knows what ſweetneſs may ſecretly be ſucked
66. 11. from ſuch *breſts* of *conſolation*?

I confeſs, had the *Author* publiſhed the things himſelf, it is likely they might have been more exactly *adorned* for circumſtance; but it is his own expreſsion, That *Goſpel* ſpiritual *Truths* have that *ſelf excellency*, that they have

have no more need of the Embroidery of *humane* learning, then a *ſuite* of *Skarlet* to be laid with Copper Lace. The things are *ſubſtantial*, *ſolid*, and *ſerious*, ſet forth in the *Authors* own *Language* and *Phraſe*, without alteration, only repetitions *omitted*, and not them neither, where they are *emphatical*: And I am confident, whoever heard them *delivered*, ſhall finde his very *veſtigia* in the *reading* of them, as many have acknowledged, that in *reading* his former Book publiſhed, they called to *minde* what they had *heard*, though there were the diſtance of ſome yeers between.

I have not (nor ever did, in any *mans works*) taken the *boldneſs* to *adde* one piece of a *ſentence*, or to *diminiſh* ought. The *Leſſons* are wholſom and cordial; thou ſhalt herein finde no lethal *Gourd*, that any ſhould cry out, *There is death in the Pot*. If there be any *material* error, I deſire to bear the blame; if there be any *literal* faults, let the Printer own them; if neither, let them blame themſelves, who (without cauſe) have endevored to prejudice the *Work*. 2 King. 4. 40.

For my own particular, had I aymed at *pri-* [illegible] gain, I could have imployed my time

and

and pains with advantage that way in other things; but he who knoweth the *heart*, knoweth I intended the *publike good* in it; and if a Mat. 18. 22. Christian must *forgive his brother to seventy times seven times*, when perhaps sometimes he may *wilfully* offend, I hope I shall easily obtain pardon, who if I have *offended*, it is in that, wherein I expected *encouragement*; and if I be 2 Cor. 10. 3. evil spoken of for this, it is for that, *for which I give thanks*. I shall detain thee no longer from the *matter*, but commend it to thy *serious* and *judicious Consideration*; and it, and thee, to the *blessing* of him, who onely can give *increase* to all good *endevors*, and rest

Thine,
in Christian Duty,

THO. SHELTON.

Expositions

Isaiah 9. 12, 13, &c.

For all this his anger is not turned away, but his hand is ſtretched out ſtill, &c.

MY intention is not to *expound* this *Scripture*, but onely at this time to take *occaſion* from the *main drift* of it, to *inſtruct you* a little in that we are about. The *main drift* of it, is this, That here the *Lord* by the *Prophet* threatens many, and grievous *judgments* that ſhould come upon this *people*; you ſhall ſee who they are in the Chapter. I ſay they were *many*, and they were *ſore* and *grievous*: And the *Lord* doth begin (as his uſual maner is) with *ſome* firſt, and with the *leaſt*; and when the *people* would not *turn* to him that *ſmote* them, then the *Lord* would ſend another *plague* on them: For that is the meaning of that phraſe, *His hand is ſtretched out ſtill*. They went on

in *wickedness*, and then the *Lord* sends another *plague*, *His hand is stretched out still.* The *stretching out* of *Gods hand* is the *executing* of *judgment* upon *wicked people* usually: So that he goes on with very *sore judgments*, as here in this Chapter it is said, *A man shall eat the flesh of his own arm*, and yet *the hand of the Lord is stretched out still.* A man would think that were the *sorest* that could be; a man would think that were *enough*, yet notwithstanding *the hand of the Lord is stretched out still.*

The maner of Gods proceeding to, and in judgments.

It is the maner of God throughout the *Scripture*, to defer *judgments* a long while before they come, and when they come, he sends them by *degrees*; but when they come, usually they are *many*, and *sore*; and it is uncertain when they will end, as we see in *Levit.* 26. *Amos* 4. *Isai.* 5. And here, and in some of the Chapters following, *His hand is stretched out still.*

Application to our times.

Just so (*beloved*) it is with us at this time, as I shall shew you briefly, (for I told you I would not *expound*, but take a *word* to quicken your *hearts*, and *mine*, that we may speak unto the *Lord* more advisedly.) You know, a little while agone, we thought that the *Lord* was coming to end the *wars*. The *Lord* gave us *victory* upon *victory*, after many corrections, and judgments before; and we thought they were now over, but we were *deceived*, as we were many times before. You know *God* hath been many times about to end our *miseries*, but he hath *sent back* for his *mercies*, and so he hath done now; he hath very strangely *called back* his *mercies*, and *loving kindness*, and hath *stretched out* his hand many ways against us.

God

God begins to raiſe up *enemies* again, and to ſtrengthen them; he ſuffers the *enemy* to break in among us, beſides all expectation: And how long, or how far God will *ſtretch* out his hand that way, who knoweth?

Let me deal *plainly* with you: For this day we ſhould deal *plainly* with God, and our own ſouls; and however through the week we look for *Reaſons* and *Cauſes* of things in a natural way, who *followed*, and who were the *Commanders*, and what were the *Forces*, and the like: yet it ſhould be the *buſineſs* of this day to *judg* of things *ſpiritually*, to ſee *ſpiritual Reaſons*. The cauſe of Gods judgment to be ſought in our ſelves.

And here we ſee in this Chapter, and many ſuch, That God *ſtretcheth out his hand*, while there is ſome *continuation* of ſins, or ſome new *provocation* againſt the Lord; therefore, (it may be *God* hath many more ends in it, as doubtleſs he hath, but) certainly there is ſome *ſtrange provocation* of *God* among us, that the *Lord* deals ſo with us again. And all this, that we may now ſee, that the *miſeries* that are beginning to riſe, they are but the *ſtretching out of Gods hand*: It is *Gods hand*; and as of *private perſons*, ſo of *publike Nations*, it is not *common frailties* that grieve the Spirit, but ſome *wilful wickedneſs*. When a man hath ſin at the *ſtaves* end, and yet lets it come in to his *boſome*, and when he ſees ſin through the *Key-hole*, and yet opens the *door*, and lets it come in: So in a *Nation* it is not *frailties* and *weakneſs*, there will be *whoredom*, and *drunkenneſs* (though theſe provoke God.) It is not ſo much *this*, as ſome wicked *provocations* of God that are among us. Therefore Thoſe are wilful, provoking ſins.

in a word give me leave a little to tell you what I conceive, what I fear rather, what is the *reaſon* why God afreſh and anew *ſtretcheth out his arme*, when we thought his ſword was half *put up*, yet now it comes out again, and God knows how far it will go, or how long it will continue.

Beloved, we ſhould be born with in *ſearching* our ſelves, and *beholding* and *confeſſing* our ſins, and the ſins of thoſe that are among us, eſpecially in ſuch days as theſe, unleſſe we will deale *hypocritically* with God, and proclaim a *faſt day*, and come to humble your ſouls, and no man look after his *own* ſins, and men not be allowed to bewaile the common ſins. I was conſidering, that the Saints before, confeſſed their *own* ſins, and the ſins of *others*, of their *Princes*, and *Magiſtrates*, and *great ones*; and the true *prophets* were bold to tell them alſo of *their* ſins. Therefore though I delight not (God he knoweth) of any thing to ſpeak of mens ſins; and if I do, the Lord he knoweth, I am more willing thorow his grace to ſee my *own* then *any* mans ſins, and to ſpeak of them and bewaile them. Therefore I ſay, I hope you will bear with me if I tell you my heart (if I now were on my death-bed) what I think (according to this bleſſed book) *provokes* the Lord that now ſo terribly he *threatneth* us again when we thought his anger was over. Therefore I pray hear me, I ſhall be brief.

What they are among us.

1. A formal practice of penitential duties.

The firſt thing that I fear highly provokes God among us (and as long as we *ſtretch out* this line of ſin, he will *ſtretch out* the line of wrath) That is, our formall *humiliation*, and *repentance*, and *faſting* and ſuch like

like things. I do not ſpeak (neither can any man that hath charity think I ſpeak) againſt *humiliation*, or *repentance*, or *faſting*, I deſire to *practiſe* it: but our *humiliation*, and *faſting*, and *praying*, and *repentance*, and theſe things, they grow every day more *formall* then other, that truly there is almoſt nothing but *formality* in the eye of *ſpirituall Chriſtians*, and they begin to loath it, how much more the Lord who is a pure Spirit, whoſe eyes are *brighter* then the *Sun*? In *Iſay* 1. you ſhall read that the Lord *puniſhed*, and *chaſtiſed* the people, *that there was no whole part in them from the crown of the head to the ſole of the foot*. Juſt as you do with an untoward childe, one while you *ſtrike* him on the head, another while you *whip* him, another while you *cudgell* him on the ſhoulders, till at laſt the childe be all *bruiſed* and *wounded*: ſo the Lord ſent for the *Aſſyrians*, he ſent *ſickneſſe* and *famine*, that the Lord had not left an inch whole, and the people were very devout for all that; they *faſted*, and *prayed*, and the Lord ſixteen times in that Chapter ſaith, *I will none of them, away with them, they are an abomination to me, they are iniquity*. They were ſo far from being reconciled to God by this kinde of *faſting* and *humiliation*, and the like, that doubtleſſe they provoke God as much, if not more then any other way. Therefore *bleſſed* is that man or woman that mournes for this, not onely on this day, but ſecretly before the Lord, this *formality*. I fear the Lord may ſay to us as to thoſe people in *Iſay* 65. this people take upon them to be holy, *I am holier then thou, yet they are like ſmoke in my noſtrills all the day long*. I fear our *faſt dayes* are the moſt *ſmoky dayes* in Gods noſtrills of

all the *dayes* of the yeer. Therefore the Lord open our eyes, and the Lord finde a way to deliver us from *formality* in these things: If not, I fear the hand of God will be *stretched out* more and more. That is one thing that in my serious thoughts I think God is offended with.

2 A feigned reformation.

Secondly, as our *formall humiliation*, so our *feigned reformation*. It is the scriptures word as *Calvin* shews, of *reformation*, It is that you have in *Ierem.* 3.10. saith the Lord, I corrected Israel, *yet for all this her treacherous sister Iudah did not turn to me with her whole heart, but feignedly*. Here is a great deal of stirre about *reformation*, here is a great deal of *cry*, but a little *reality*. Look to our *congregations*, to our *ordinances*, to every thing among us, you may put all in a little piece of paper; There is a great deal of stirre about the *Sacrament*, and the *mixed multitude*, and the *Service-book*, and I know not what. We must speak plainly before the Lord this day, there is a great deal of stirre, and abundance of people *slain* in the world, and *ruined*, and *plundered*, and Towns *burnt*, and all for *reformation*, and people think there is a *glorious reformation*, but God knows where it is, only there is a great stirre about it: therefore I say let every honest heart mourne before the Lord, we have shed *reall* blood, we have paid *reall* money we have taken *reall* paines, and brought upon people a world of *miserie*, they have need to have some *reall reformation*, that they may have some *reality*. I speak but a word, I desire you even before the Lord that ye would think more of this then I speak.

3. Vices of ministers.

The third thing among us that I fear draws out Gods

Gods hand still, it is the *flattery*, and *pride*, and *covetousness*, and *apostasy* of divers *ministers*, Their *flattery*, that is, divers now are grown so *wise* and so *discreet* now in such a time as this, when the Lord would *teach* us to see our sins with a *maul* as we say, yet we will not *speak*, we will not deal *plainly*, we will not *tell men* of their sins: We have opportunity to tell *Magistrates*, and *great ones*, they would be told, and be thankfull: but we are apt to *sooth* them, and to *flatter* them, and if they *humour* us as we would have them, they are *brave* men, *zealous* men, Oh, it is a sad thing! Then the *pride* and *height* of ministers every day growing more and more, especially after a little *victory*, there is a deal of *preaching*, and *statelineſs*. I have no pleasure to speak of these things, but I desire that we should be wiser.

And such *covetousness*, such *shifting wayes* to multipliy *livings*, and to get *estates* in the world; these are too palpable.

Then the *apostasy* of ministers, There are diverse ministers that were *comforts* to Gods people before in the Bishops times, that would preach the will of God, and comfort poor people: now there is nothing left but *railing* against Gods people, calling them *Hereticks*, and *schismaticks*, that it is a wonder to think. God sees this grow more and more, and if he should end our war and give us *peace*, we were undone. God will keep it up to help to pull down the *pride*, and *covetousness*, and *ambition* of *Ministers*, to bring them down low to love their brethren, and to love *honest hearts* as before. The Lord do it, or else this *war* will never end, or the end will be as bad as if it had never ended.

Another

4. Hardneſs of heart. Another thing I fear, that there is a generall (put me in if you will: for I may put in my ſelf) *hardneſs of heart*, that grows on us againſt reproof; *people* even *Chriſtians* are grown ſo *peeviſh* that no body muſt *reprove*, or *admoniſh* one another for matter of *judgement* or *life*; none muſt tell another his *fault*, if he do, they will quarrell preſently, *he that hardeneth his neck, being oft reprooved, ſhall ſuddenly be deſtroyed, and that without remedy.* When *men* will not be told, *magiſtrates*, and *miniſters*, and *people* when they harden themſelves daily that it is enough to impriſon a man with ſome kinde of people in the moſt loving, and ſincere way in the world to tell them of their faults. This is the time when *a man is made an offender for a word,* This is a miſerie: the Lord give us hearts like the bleeding heart of *Ieremiah*, Jer. 9. *that we may weep and mourne in ſecret for it.*

Pro. 29. 1.

5. The vices of Officers. Then fiftly, that that provokes God highly (I fear) is the *covetouſneſs*, and *ſelf-ſeeking*, and *perfidiouſneſs*, among *Commanders*, and *Officers*, That provokes God; as in reaſon it drew on the war, as in *Germanie*, the *Mercinary* ſouldiers; ſo alſo in a ſpirituall ſenſe. And it is to be feared that men grow to make a trade of *war*, and he that can get a good *place*, the longer the *war* holds the better it is, and ſo they have deviſes to make good his eſtate while he is in; and people learn every day to make a miſerable vertue of neceſſity, to make a ſweet, and fine life of our *miſeries*, and when they come to the *work*, then ſuch a one betrayed ſuch a *Town*, and ſuch a one betrayed ſuch a *Caſtle*, and ſuch a one ran away from the *Field*, that coſt ten thouſand pounds before he came there. As it troubles us in

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sense, and *reason*, so it provokes God; and Gods end to keep on the *war* may be to *discover* these wretches more and more, and to bring them to ruine. Therefore if there be any *Officer*, or *Committee man*, or *Souldier* here, whatsoever thou art, thou art a *cursed* man if thy heart delight in *riches*, and *wealth* that thou getteſt when they poor brethren and ſiſters are ready to periſh in this time of need. Take heed, it provokes God, and draws out the hand of God anew, and God knowes how far it will be drawn out.

Then alſo there is another thing that I fear (for I ſpeak of *great things*, not of *ordinary frailties*) that is the *tuchineſs*, and *diviſions* among the *Saints*, that daily multiply and increaſe, and are no way cloſed, and ſome talk, but there are few that take a ſerious courſe to cloſe them in any meaſure. Now theſe *diviſions*, and *wranglings* among the *Saints*, (whereas the *Saints* ſhould be at peace, and by being ſo honour Chriſt by their union) by theſe open *diviſions*, many turn *ſeekers*, and many down right *atheiſts*. The *Lord* will not bear this, he will *whip* them together, Wo to thee that art a *profeſſor*, that delighteſt in having any thing to *diſſent* from thy brethren: ſome people are never well, but when they have *crotchets* wherein they *diſſent* from their brethren with delight: wo to thee, thou haſt a foul curſed heart; and though it be a *truth* and thou muſt needs *diſſent* from them, yet it would be a ſorrow to *diſſent* if thou hadſt a godly heart. 6. Breaches and diviſions among the Saints.

Seventhly, ſuch a deal of *blaſphemy*, ſuch *hereſies*, for I may call them ſo (if any thing) ſuch *errours*, and groſſe *ones* increaſe daily, and hugely increaſe among 7. Hereſy & blaſphemy.

those that seemed to be *godly* once and professors, as denying the *scriptures*, denying *Christ Iesus*, denying the *resurrection*, calling *God every thing*, and *every thing God*, confounding God and the creature together, and abundance of such hideous blasphemous things, and they grow on wofully, especially in our City: these things highly provoke *God*, the *Lord* give us hearts, to mourne for them.

8 Oppression. Then there is another thing all along, I fear, that provokes God, that is, the *oppression* of the poor *Saints* both in soul and body: that throughout this Kingdom as far as ever I could see or hear, in all these *wars* in any *Town* or *City*, if there be half a dozen poor *Saints*, they pay as much as the *Malignants* to our men, and the other side come, and *ruine* them; I never heard that they paid less, but more, beside *loanes*, and *contributions*. These things go high, and though we take no notice of it, there is one that takes notice of the cry of the *oppressed*, and the *widdow*.

9. Self-love and hard-heartednesse. And then our *self-love*, and *hardnesse of heart* against the poor *Saints* in their distress, that every one thinks they have help too little for themselves, and their families. Indeed we did help one another a little in the beginning of these troubles; but now the *miseries* are so many, and so many are in *distress*, that we do not look after them, but let them do as they can. And this is too rife in this city, that we have not a constant care of those poor people among us that are either *strangers* or *inhabitants* that are ready to perish with want in these times. And it is the generall disposition of people in this City, that if they can get the *enemy* three or fourscore miles off, if they can keep the *enemy* at

New-

Newark, or in *Wales*, or in the *Weſt* in *Cornwall*, they care not, they lay it not to heart: but if he come to *Hertford-ſhire*, or *Cambridge-ſhire*, then they will do any thing, they will *lend* or *give*. There is a great deal of *ſelf-love*, and of *hardneſſe* to poore people. Why ſhould we not pity the poor *Saints* in the *North*, as thoſe in *Hertfordſhire*? There are many, and many poor children. We have not bowels of compaſſion, and in my apprehenſion that little there is, is ſhutting up more and more.

There is another thing, and ſo let me draw to an end, and that is a thing that grows among us wofully, it amazeth me, and in my conſcience it would amaze me if I were a *carnall* man, if I were as once I was in the *ſtate* of *nature*. What is that? you have learned a way to *pervert*, to call *evill good*, and *good evil*, both for *things* and *perſons*, againſt *light* and *conſcience*. This is grown ordinary, as it is ſaid in *Iſaiah*, ſaith he, *therefore Gods hand is ſtretched out*, why ſo? *They call evill good, and good evil*. We are as he ſaid *Rome* was, let a man ſtay in *Rome* that knowes how to turn *black* to *white* and *white* to *black*: ſo, many times people raile at things that in their conſcience are the *wayes*, and the *will*, and the *things* of God. And ſuch a *perſon*; becauſe he is not *favored* in the world, when they come in company, and ſee every body raile at him, they will do ſo too. There are few people that in all *places*, and *companies*, ſpeak as they think. The truth and right is, this grows wofully, therefore *the hand of the Lord muſt be ſtretched out ſtill*.

10. Prevarication in calling evill good and è *contrario*.

There is one thing more that I will not nor cannot

11. Apoſtaſy.

cannot say positively it is so, but if it should be so, I am sure it provokes God highly, that is, a kind of a *generall apostasy* (I fear) in the City of *London*, examine your selves. The City of *London* a few yeers ago was *famous* over the world for their *Zeale*, and *readinesse*. What a deal a do there was to get *Arms*, and to lend *Plate*, and if there were a *Malignant*, you had him to *justice*: then the zeal of the *City* of *London* quickened up the *Parliament*: but now the zeal of the *Parliament* may rather quicken the *City* of *London*, that is my thoughts and my fear. Therefore I wish that you would not make a mocking work of this, when you talk of *humiliation*, and *fasting*, and keep people from their *trading*; let us deal *really* with our selves, and if it be thus, let us desire the Lord to help us to our first *works*, and our first love, and zeale for *God* and his people.

Expositions

Expoſitions and Obſervations on *Iſaiah* 26. 1, 2, 3.

In that day ſhall this ſong be ſung in the Land of Judah, *We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks, &c.*

IN the Chapter before, you ſhall read, That the Prophet did pronounce *ſore judgments* againſt the *enemies* of *God* and his *people*; to wit, againſt *Moab*. And the *judgment* ſhould be ſo *ſore*, that the Lord ſaith, *He will come forth againſt them, juſt as a man ſpreds his arms abroad to ſwim:* So God would open his *arms* (as it were) to *ſmite* them; and he would *tread* them down like *ſtraw* for the *Dung-hill*. The cohe-rence of the words.

And in this Chapter, the *Prophet* comforts the *Saints*, the *believers:* he gives them ſome comfort to ſupport their Spirits, when the *Lord* ſhould come in judgment againſt the wicked.

In that day ſhall this ſong be ſung in the Land of Judah; *we have a ſtrong City, &c.*

God will do *two things* for his *people* in the day of his *wrath*, againſt his *enemies*.

Firſt, he will make them to *ſing: In that day ſhall this*

this ſong be ſung in the Land of Judah. The *world* oft *ſing*, when the *Saints mourn*; and therefore the *world* ſhall *mourn*, when the *Saints* ſhall *ſing*.

And another thing is, *In that day*, when the *Lord* ſhall open his *arms* as a *ſwimmer* for *judgment*: The *Saints* ſhall have a ſtrong *City*, or *Gariſon*, or *Refuge* to go to, where they ſhall be ſafe. *We have a ſtrong City* (that ſhall be their ſong) *Salvation will God appoint for Walls, and for Bulwarks.*

Now, it ſhall not be an *outward City*, or an *outward Gariſon*; but the *Lord* will give them a *ſpiritual Gariſon*: *The ſalvation of the Lord ſhall be to them as Walls, and Bulwarks.* So that beloved, in few words, this is the leſſon that I would learn thorowly, and would have you to learn from this Verſe, that

Obſervation. *In all the troubles, and calamities that are in this world, the people of God have a ſweet Refuge, or a ſafe Gariſon to go into.*

God a ſweet refuge.

Let the *judgments* of *God* be out upon the *earth*, upon the *wicked* and *unbelievers* never ſo much; and let the *Kingdoms* be never ſo *miſerable*, yet the *Saints* have a *Gariſon*; they have a ſweet place of *ſhelter*, of *retreat*, and *refuge*, and *ſafety*, in the worſt of times that can be in this world. You ſhall ſee a bleſſed place to this purpoſe, *Heb.* 12. 25, 26, *&c. See that you do not turn away from him that ſpeaketh from Heaven* (ſaith the Apoſtle) *whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, Yet once more will I ſhake, not the earth onely, but alſo heaven. And this word, yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken, may remain: Wherefore we receiving*

ceiving a Kingdom, that cannot be shaken, or moved; let us have grace, whereby we may serve God acceptably. Beloved, not to open the whole place, this is that onely I would observe from it, *That there are times in the latter end of the world, wherein the very heaven and earth shall once more be shaken:* That is, there shall be such *troubles*, and *calamities* now in the latter end of the world, that men shall think that *God* is *shaking*, not onely *Kingdoms* and *Nations*, but *Heaven* and *Earth*, the whole *Vniverse*, and is ready to pull it down. There will be such times saith the *Apostle*, yet saith he, *We receive a Kingdom which cannot be shaken.* It is a blessed place, when all the *Kingdoms* in the world shall be *shaken*, all the *Earth*, and all the *Heavens* (as it were) shall be *shaken* too; yet we have received a *Kingdom that cannot be shaken.* The *Saints* are in a *Garison*, or *Kingdom*, that though all the world about them were *shaken*, and *totter*, they are *safe*, and *stand still.*

Truly, I have oft thought in my own apprehensions, that the *Saints* differ as much from other men, as if you could suppose a man to live in the *middle Region*, where there is no *wind*, nor *storms*, nor *tempest*: And you know here in all the *sublunary* world, there is nothing but *clouds*, and *rain*, and *storms*, and all *weathers.* If one were above in the *middle Region*, let it *rain*, or *thunder*, or *hail*, or be what it will here, he is *safe*, and *quiet.* Just so it is with the *Saints*, they are in the *middle Region*, in a *Kingdom*; that though all the *Kingdoms* of the world *shake*, yet they receive a *Kingdom* that cannot be *shaken.*

But, you will say, *Where is this Garison, that*

we

we may go into it? Where is this Kingdom?

Salvation (saith the Prophet) *the Lord shall appoint us for walls and bulwarks.*

That is, this *Kingdom* is not outwardly to be found, it is not an *earthly garison*; but it is a *figurative speech*, that they do finde in the *Lord* by the *holy Spirit*, such *security*, and such *safety*, as if they were in a *garison* that cannot be assaulted or taken.

But you will say, How can that be? This is a meer *Idea*, or *Notion*, which no body can understand.

I shall shew presently, how it can be, by the help of *God*. The troubles of a man, the real troubles of a man, are in his *minde*, and *soul*, and *affections*. Now if you could finde a way to keep a mans *minde*, and *soul*, and *heart*, it were easie to keep the *whole man*: For our trouble is not a little *imprisonment*, or *poverty*: *Paul*, or *Sylas*, were in prison, and were to be hanged the next day, for ought they knew; *yet they could sing*. The man is as his *minde* is; if we can finde a way to *fortifie*, and *garison* the *soul* and *minde*, and *affections*, it will be easie to *garison* the *whole man*.

How a man may be said to be secure and impregnable.

But now, how shall we garison the *minde*, or *soul*, or *heart* and *affections*? to use no critical distinctions, how shall we garison the heart of man?

You shall see that in *Phil.* 4. 7. *The peace of God which passeth all understanding, shall keep your hearts and mindes, through Christ Jesus.* There is (saith the Apostle) a peace of *God* that shall *keep you*, or as the word in the *Greek* is, *garison you*, shall set up a *garison* in your hearts, and mindes through Jesus Christ.

What

What peace is that?

You shall see, if you compare it with the Gospel of *John*: When our *Lord Christ* was going to *Heaven*, he told his *Disciples*, *I will send the Comforter among you, and, My peace I leave with you; my peace I give unto you, not as the world gives, give I unto you.* My peace I give unto you, not as the peace of the world. It is a *legacy* that we have in the *New Testament* from our *Lord Jesus Christ* that is now in *heaven*; by the *Holy Ghost* there is a kinde of *peace* that comes into the hearts of the *Saints*, that passeth *understanding*, not onely the *understanding* of *wicked men*, that they know it not, and apprehend it not, but it passeth the *understanding* of a *godly man* that hath it. As we see in *Isaiah*, there is a peace that *comes*, and *quiets*, and *secures* his soul; such a peace as he never *understood*, or did suppose could come into his soul, according to that, *Neither eye hath seen, nor ear heard, nor hath entred into the heart of man to conceive what God hath prepared for them that wait for him.* That is, *God* sends this *peace*, (and many other blessings.) Such a *peace* as a man never conceived in his heart; and this *peace* comes in, and keeps the heart like a *Castle*, or sets up a *garison* in the heart, it keeps the *heart* and *minde* through *Jesus Christ*.

John 14.7.

Isai 64.4.

Therefore from that briefly you may learn a lesson or two, that so I may proceed to that which remains.

First, Learn, I desire, and beseech you, that profess your selves to be *Saints*; that you would make towards this *refuge*, or this *garison* here in all your troubles.

Use. To repair to this refuge.

I am aſhamed, and troubled, and have been truly, many yeers, to ſee *Saints*, and *godly people*, when troubles come on them, to ſpend their *wits*, and beat their *brains*, in finding *refuge* in outward things. O, if I were here, or there, in ſuch a *Town*, in ſuch an *Iland*, in ſuch a *Country*, in ſuch a *place*, I ſhould have it. Beloved, our *ſong* ſhould be, *Salvation God will appoint us for walls and bulwarks*. Our way is, when all the *Kingdoms* of the world are *ſhaken*, to ſeek to get into that *Kingdom* that *ſhakes* not: That is, let *England*, and all the world *ſhake*, I care not, ſo I have the Spirit of *Chriſt*, the *comforter*, to bring *peace* to my *ſoul*, that may ſet up a *gariſon* there, that nothing may aſſault and trouble me. Then let all the *world*, let *heaven* and *earth* ſhake, I am ſure, I am ſafe; this is the way.

It is a common ſaying of many particular perſons, Let a man not ſeek himſelf any where without, in the opinion of men: So let not *Saints* ſeek *refuge*, and *ſhelter*, and *ſalvation*, in outward helps; but if they ſhould ſee the *Kingdom* of *England* (which *God* forbid) involved in more *miſeries* and *troubles*, and *deſolations*, *&c.* Lay this down alway by thee; there is a *Kingdom* that cannot be *ſhaken*. *England*, and *Scotland*, and *Ireland* are *ſhaken*; but there is a *Kingdom* that cannot be *ſhaken*. Such a *gariſon* is beſieged, ſuch a *Town* is in danger, ſuch a *place* is ſtormed; but there is a *gariſon*, that the *Lord* hath put into the hearts of his *Saints*, that cannot be ſtormed or aſſaulted. Therefore ply the *Lord Jeſus Chriſt* by the *Spirit* of the *New Teſtament*, by his *holy comforter*, that he would *gariſon* thy *ſoul*, and put *peace* there. And then what

ſhall

ſhall be the iſſue? I will tell thee, that thou with a holy *joy*, and *complacency*, and *delight* of *Spirit*, when thou ſeeſt the very pillars of *heaven ſhaken* (as it were) ſhalt ſollace thy ſelf in thy own *gariſon*, and walk in the ſtreets of it, and be ſafe; thou ſhalt triumph over all *ſtorms* and *troubles*, and all that is here.

Not becauſe that a *Saint* is able to encounter thoſe things that are here: For a *Saint* is not able to anſwer, if you ask what he conceives will be the end of theſe things? he cannot anſwer theſe things; but onely he retreats to the *middle Region*, as a *bird*, he flies above ſublunary things; he can ſay, I cannot tell what ſhall become of *England*, or *Scotland*, or *Ireland*, but I am ſure I know a back door that leads in to a *Kingdom* that cannot be *ſhaken*, to go into the *middle Region*, where no ſtorms of the Air ſhall trouble me; and there I can reſt my ſpirit.

I alway, for my part (with ſubmiſſion to the wiſe) apprehend it as a thing too carnal, and too low for *Saints* to think to finde a *reſting place* in this world; any place is *heaven*; in ſuch an *Iland*, in ſuch a *Plantation*, and ſuch a place, let it be what it will. But a *Saint* that hath this *gariſon* in his heart and minde, he is at peace. This *gariſon David* had, when his enemies compaſſed him, and he had no *walls*, when there were 10000 about him, he lay and ſlept: *For thou Lord ſuſtainedſt me*, ſaith he; *The ſalvation of God was walls and bulwarks about him.*

If this peace of God be above underſtanding, how can it be otherwiſe, then be above expreſſion? We can therefore give but a hint of it; but ſuch a thing there is. The *Saints* walk in a *green meadow* by the

rivers of waters, *Pſal.* 23. in the *ſpring* all the day, and all the night long, in beholding the *love* of God, and the *Covenant* of *God* made in *Ieſus Chriſt*; the full forgiveneſſe of all their ſins, the everlaſting union between them and *Chriſt*, and through *Chriſt* between them and *God*; and beholding the *Spirit* in its working within them, and beholding the *glory* that ſhall be revealed at the laſt day, the *Crown* that *Chriſt* ſhall bring with him: they walk *ſafely* and *ſweetly*, and *ſecurely*, though all the *Kingdoms* of the world, and the *pillars* of *heaven* be *ſhaken*. As the heathen ſaid, *If the world break about his ears, he would undergo it without trouble.* Not becauſe he can anſwer theſe things, but withdrawing himſelf to his place from them; I cannot tell whether the *Kingdom* ſhall ſtand, but I can go to the *middle Region*, to *Ieſus Chriſt*, where there is no *ſtorme*. Learn that, and lay aſide your great projects, like the men of the world, of building *Caſtles* in the air, for *Gariſons*: but labour to get into this *Gariſon*. *Salvation will God appoint for walls and Bulwarks; Open ye the gates that the righteous Nation which keepeth the truth may enter in.*

This is a ſpeech juſt alluding to a *Gariſon*; they uſe there to *open* the gates, and to *ſhut* them; and when any body comes they bid them *ſtand*, and ask them who they are for? What are they? One ſaith he is a *friend*, and then they bid *open* the gates, and let him come in; if not, to *ſhut* the gates againſt him.

Open ye the gates, ſaith the *Lord*:

But none muſt come in but a friend; but who is this friend? It is,

The

The righteous Nation which keep the truth, they ſhall enter in.

The word in the Originall, it is *Truths*, not *Truth*, not one, or two, or three, or four *truths*, *but the righteous Nation that keepeth the truths, let them enter in.* That is the *word*, if you will paſſe this Court of Guard, he that ſhall come into this *Gariſon*, is he that keepeth *truth* with a good conſcience, notwithſtanding all the troubles that befall him in this world, *he ſhall enter into this Gariſon.*

Who have a right to Gods protection.

Therefore I beſeech you look to your ſelves. Truly it is unconceiveable, and unutterable, what the *joy*; the *comfort*, the *worth* of that *Gariſon* is, where it is ſet up in the ſoul; yet there are no *hypocrites*, no partiall obeyers of *Ieſus Chriſt*, and his laws, that ſhall enter into it. Therefore if I ſpeak *Hebrew*, or *Greek* (as it were) to you, that you underſtand not what I mean by this *Gariſon*, look to your ſelves, it may be you have not the *word*, and therefore you cannot get in. It may be you walk not *uprightly*, you are not of the *upright Nation*, and *people*, you keep not the *truths*. It may be you pick one *truth* here, and another there that pleaſeth you, that ſuits with your *reaſon*, or your *luſts*, and *corruptions*, or with the ſtream of the *world*; you honor and reſpect that, and for the reſt of the truth, let you neighbours take it if they will, you will none of it, if it bring *ſhame*, and *perſecution*, and *reproch*. That is the reaſon, when troubles come, you are at your *wits* end, you know not where to go, becauſe you have not the *word*, you keep not the *truth* of God. The *righteous Nation* that keep the *truth*, let them come in, ſhut the reſt out of doors, 2 *Pet.* 2. there are a

people that are cleansed from their sins by the knowledge of *Iesus Christ*, and yet after *turn from the holy commandment*. Beloved, there are *common, generall* commandments (as I may speak) and *holy, precise* commandmens: Religion in every age hath something in it that is feasable to carnall men: and in every age it hath some *nicities*, and *preciseness* in it; there is somewhat superfluous in the eye of the world in every age from the beginning. Now it may be it is ordinary with thee to look to *truths* that the *world* acknowledgeth; to deal *honestly* in thy *shop* for the most part; to come to *Church*, and *repeat* a little of the *word*, or the like: these things the world commends; thou observest *fast dayes*, or *thanksgiving dayes*, or the like. But there are other *truths* that are more *precise* and *spirituall*, that worldly men do not apprehend, and these thou leavest as *nicities*. And that is the reason many times when thou apprehendest miseries coming upon thy *family*, or thy *self*, or the *Kingdom*, thou art at thy wits end, and knowest not where to go; God *shuts* the gate against thee, thou hast not the *word*, thou art not a *man* or *woman* that hath kept all the *truths* of *God*.

Therefore will you now labour to be a *righteous Nation*, to be *upright*? It is a word that hath ran much in my minde; saith God to *Abraham*, *I am all sufficient God, walk before me, and be upright*. I did not think there had been so much crookednes in the world as now I see. The world is like the word *Isa.* 7. young Saplings, as the wind goes this way, they go this way, and when the wind goeth the other way, they go the the other way. It grieveth my soul to see how

un-

unupright people are; even *profeſſors*: what a deal of *daubing*, calling *darkneſs light*, and *good evil*, that think *one* thing, and ſpeak *another*, and go againſt their conſcience; it cuts my ſoul unexpreſſibly. Therefore it is juſt with God to leave thoſe *daubing people*; they go with the *ſtronger ſide*, and ſay as the *world* ſaith, and do as the *world* doth, though it be contrary to their underſtanding, and conſcience: be ſure, they ſhall never be admitted to paſſe the *Court of guard* to come to this *Gariſon*.

And for their comfort, thoſe that come not to this *Court*, or *Gariſon* in this world, they ſhall never come to that in the world to come; if they come not into this little *Court of guard*, they ſhall never come to the great *one*. It is a miſerable thing for a man to be left without the *works*: a carnall man is left without the *works*, and *ſin*, and the *devill*, and *men* may come, and undo him. Therefore labour to be *upright*.

It is a principle in Religion that Chriſtians ſhould obſerve (and a principle, that is a generall grand rule) to call things as they are, to call a Spade a Spade: but men, they call *evill* good, and *good* evill, and frame their diſcourſes according to the world, they ſpeak according to the world though it be quite contrary to their underſtanding, and in ſpight of conſcience.

I am alſufficient God, walk before me, and be upright. What is that? Do not turn aſide to the *right hand*, or to the *left*; If thou will be my *ſervant*, thou muſt neither be driven with *fear*, or drawn with *favour* a hairs breadth out of my *Commandments*. This is *upright-*

rightnesse, lay all the preferments, and *honors* in the world on the one side, you shall neither draw them an ace from the truth of *Christ*; and lay all the *terrors*, on the other side, you shall not drive them an ace: Why so? Because God is *alsufficient*, there is the reason; as the holy man Doctor *Preston* hath at large well shewed. Why should I be *upright*? Because God is an *alsufficient* God. What is that? Men naturally bargaine for gain, it is a principle, and God expects not that it should be otherwise; if any man offer me any thing to turn aside the breadth of a haire out of Gods wayes, *honour*, or *preferment* or the like, more then God will give, I had reason to turn aside, and God would not be angry: but *I am alsufficient*, keep in my *wayes*, I will give thee more *honour*, and *wealth*, and *riches*, and *preferment*, then all the world can. On the other side, could any creature do us more hurt then God, we had reason to fear that creature: but God is the *best* friend, and the *worst* foe, he can destroy *body* and *soul* as *Christ* saith; therefore *walk before me, and be perfect*.

There is a sweet place in *Eccles.* 3. 14. *I know that whatsoever God doth, it shall be for ever; nothing can be put to it, nor any thing taken from it, and God doth it, that men might fear before him.* I know that what God doth, shall be for ever, nothing can be added to it, or taken from it: that is, if God have a *design* to make you *happy*, all the world shall not take a dram of that *happinesse* from you; and if God have a *designe* to make you *miserable*, all the world shall not take one jot of that *misery* from you.

That men might feare before him,

That

That is, before him *onely*: for if the creature could do me any meaſure of good or hurt, it were but reaſon that I ſhould fear the creature, and God too, but *whatſoever God doth is for ever, nothing can be put to it, or taken from it, that men might feare before him.* All the world cannot do me a farthing worth of good or harme; God onely can, and he is *alſufficient*, therefore, *let us be upright before him.* Theſe are the *two words* I would have you remember, Pray the Lord to ſtabliſh your hearts in his *love*, in his *Gariſon*, that you may be able to triumph over the world, That you may be able to ſay, Though all the *Kingdoms* in the world be *ſhaken*, yet I am in a *Kingdom* that cannot be *ſhaken.* And when you walk in the ſtreets, and ſee ſuch *factions* of men, and there is not a man of a thouſand but he temporizeth, and wil ſay this week as the world ſaith, and the next week another way; Do not do ſo: walk wiſely, and ſpeak what you ſhould, and as you ſhould, but call not *good* evil, and *evil* good: but walk *uprightly* before the *Lord*, approve of that which is *good* in the eyes of the Lord: Walk in the *truthes* of God, and then God in diſtreſſe will bid *open the gates*; there is a man was *upright* in all the *changes* of the world, he called not *good* evil, nor *evil* good; *Open the gates that the upright Nation may come in.*

Expositions and Observations on Isaiah 27. 1, 2, 3, 4, &c.

In that day the Lord with his sore, and great, and strong Sword, shall punish Leviathan, *the piercing Serpent, even* Leviathan, *that crooked Serpent, and he shall slay the Dragon that is in the Sea.*

In that day sing ye unto her, A vineyard of Red Wine.

I the Lord do keep it, I will water it every moment, least any hurt it, I will keep it night and day.

Fury is not in me: who would set the bryars, and thorns against me in battel? I would go through them, I would burn them together.

Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me, &c.

I Shal endevor briefly to pick a lesson or two out of this Chapter. In the Chapter before, we have many blessed *promises* that *God* hath made to his *people*, and that in the times of trouble: And many *threatnings* of the wicked, How *God will come*

out

out against them, as he saith, *Chap.* 25. *And spred his hands in the midst of them, as he that spredeth his hands to swim.* That is, *God* will extend his *wrath* and *power* to destroy the *wicked*; and in the latter end of *Chapter* 26. *The Lord cometh out of his place, &c.*

Now the beginning of this *Chapter* is but an *enlargement* and *illustration* of that. *The Lord will come with his sore, and great, and strong Sword, to punish* Leviathan *the crooked Serpent, and to slay the Dragon in the Sea.*

This *Leviathan*, whatsoever it is (which is scarce known) onely we read in *Job* of *Leviathan*, one of the terriblest creatures that *God* hath made. It is conceived to be the *Whale*, but it is uncertain; whatsoever it is, it is a terrible creature.

The wicked that persecute the *Saints*, are called *Leviathan, the piercing, crooked Serpent*: That is, those great enemies of *Gods* people, those *venemous*, *cruel enemies*, those *crooked*, *deceitful enemies* of *Gods* people; he will come with his *great*, and *sore*, and *strong sword* to destroy them. So we see, be the enemies of *God* never so *great*, never so *cruel*, or never so *cunning*, the *Lord* will destroy them. He hath a *great*, *strong*, *sore* sword. He hath a *great sword*, in opposition to their *greatness*; he hath a *strong sword* in opposition to their *strength*, and he hath a *sore sword*, in opposition to their *cruelty*. Gods vengeance against the wicked

Therefore, O that *God* would teach you this lesson! *Let your confidence get above the greatest enemies in this world.* What though men be *wise*, and *crooked*? as *Solomon* saith; there were three things that he knew not; one was, *The way of a Serpent upon a Rock*: Though men be so cunning to betray the *Church*, that A ground of our confidence.

they cannot be traced, no more then a *ship in the Sea*; or *a crooked Serpent on a Rock*; yet let your faith get on the top of them. Say not, they are *great*, but there is *a greater then they*. *God* will bring them down, and bring them to confusion. That is one thing.

In that day, sing to her, A vineyard of Red Wine, I the Lord will keep it; I will water it every moment, I will keep it night and day.

This *vineyard* is the *Church*, and people of *God*. I will not stand upon it, why it is called a *vineyard*. He calls it so principally, because the people of *God* are a *fruitful people*. *One sinner destroyeth much good*, and *one Saint doth much good*. Were it not for a few *Saints*, you may let all your *Armies*, and *Courts*, and every thing go: There is no good in the world besides; there are a few *Saints*, and they are *fruitful*.

And also, because *God* preserves them, and keeps them; because of the *Lords* care, *I the Lord keep it*, *I water it every moment*, least any should hurt it, *I keep it night and day*.

See how *God* expresseth his *tenderness*, and *care* of *his* (blessed art thou, and I, if we be of them!) The *Lord keeps*, and *preserves* them; and *he* will do it with all care. The *Lord* keeps not *his Vineyard*, as we keep *his Commandments*, and *Ordinances*, and the *things* that belong to *him*. The *Lord* expresseth *his* care of *his Vineyard*, by the greatest expressions of care that any *creature* hath; therefore he saith, *he keeps them as the apple of his eye*. That made *David* boldly ask, *Lord, keep me as the apple of thine eye*. And the Prophet *Isaiah* saith, *He keeps them as a little bird that sits over her young*. A Bird is a fearful creature, and yet if you come

come to take away her young ones, ſhe will flie in your face.

Beloved, though we think the *Lord* mindes us not, yet *he* hath a wonderful, tender, unſpeakable care, in preſerving us.

And I will water them every moment.

Vineyards are *hot*, and muſt be *watered*, or elſe they will be *ſcorched* by the *Sun*: So, our *ſouls* unleſs they were *watered* continually, they would be *ſcorched* up.

What is this water?

The Holy Spirit. *I will pour water upon the dry ground*: That is, I will pour my Spirit upon your *ſouls*. We are ſo apt to waſt our *graces* every day, unleſs *God* give us a new ſtock. And the *earth* in *Spain*, and *Italy*, and thoſe *hot Countries*, is not apter to drink water, then our *hearts* are to devour, and make havock of all the *grace* of *God*. And were it not for the *bleſſed*, *conſtant ſupply* that *God* gives of *his Spirit*, the beſt *Saint* in twenty four hours, would be as bad as a *carnal man*. It may be thou haſt a little *quickening* of *God* in thy *ſoul*, but yet *God* muſt *water* them every moment.

Fury is not in me: who would ſet the bryars, and the thorns againſt me in battel? I would goe through them, &c.

God expreſſeth *his* goodneſs to *his* people. One would think it was a wonder *God* did not deſtroy them: No, ſaith *God*, *Anger is not in me; For who would ſet bryars and thorns againſt me in battel? I would go through them.* This is the reaſon that *God* doth not deſtroy thee and me; not becauſe we are not *ſinful*, but

but because we are so *wretched*; if *he* should contend with us, *he* would destroy us presently. Saith *God*, *All the imaginations of mans heart are evil; therefore I will destroy the earth no more.* It is *the nobleness* of *Gods* nature; that *nobleness* that is in us, is but a poor thing, it is but a resemblance of that at the best; it is the *nobleness* of *Gods* nature, *he* will not destroy a creature that is too *weak*, and too *small* for *him*. Therefore of *Niniveh*, *God* saith, *There were so many that knew not their right hand from their left, therefore he would not destroy them.* So our *littleness* moves the *Lord* to spare us, when our *wickedness* would make *him* to destroy us. *The Lord is a consuming fire.* Put a little *stubble*, or *thorns*, and *bryars*, before the fire, and it will consume them. O blessed *God!* that takes any argument to save *his* creature: And O wretched Creatures we! that will take no argument to serve, and obey *him*. If there be any good in us, *he* makes that an argument; if that be not there, yet from our *littleness*, and *weakness*, any thing *he* will draw arguments of *his goodness* from: Yet many times we are of such a temper, that we will not draw one argument to move us to do that which is pleasing in *his* eyes. Well, *he* is a glorious *God*, and we are like our selves.

Let him lay hold on my strength.

Let the poor *bramble* go, and lay hold upon the *wall*, I have strength enough to destroy, and devour them, but I wish that they would lay hold of my strength. There is a way, that all the strength that is in God, thou mayest make it for thee, on thy side. All the *power* and strength that is in God, is against

wicked

wicked men that receive not *Christ*; but there is a way that thou mayest make that party on thy side, thou mayest make God on thy side, Take hold on him, that is, *receive Christ*, and then thou art in the *Covenant*, and all belongs to thee upon that, and all the *power* whereby he made *heaven* and *earth*, and rules the *sea*, and every thing, is thy *power*, it is for thee.

And make peace with me, and they shall make peace.

It is like the expression of some *people* that are wondrously given to *love*, and *peace*, and though other *people* desire to *quarrell*, yet they will not *quarrell*, but they will be *freinds*: there is no neighbour so mischievous, but they will be *friends* with them in spight of their *heart*; so sayth God, *Let them make peace with me, and they shall make peace.* It is like that expression of God, *I will put my spirit in their hearts, and they shall keep my statutes.* That thy soul could creep along upon this blessed *wall* and make *peace* with him, and lay hold of his *promise* and he saith, thou shalt *make peace!*

He shall cause them that come of Iacob to take root, &c.

You see how sweet God is in *afflicting* his *Saints*, how he *preserves* them, and *hears* them in *whipping* them. Here he shewes three great differences between the afflictions of the *godly*, and of the *wicked*.

Three differences in the afflictions of the godly and wicked.

The first is this, saith he, *have I smitten him, as I smote those that smote him?* Or *is he slain according to the slaughter of them that are slain by him?* That is, the *Lord* doth not lay such a weight of affliction upon his *children* as he doth upon *wicked people*, that is one thing, therefore he stays his *rough wind* in the day of the *east wind*. No *east wind* blowes on the *Saints*: for

for in Scripture language that is the wrath of God. All the other winds are *growing*, but the *East wind*, is *cutting*, and *chilling*.

Secondly, it is said, *God will debate with them*, that is, besotted carnall men, as *Pharaoh*, and others, he layes afflictions upon afflictions upon them, and they never know why, it makes him a *sot*, and *he brayes him as a fool in a Morter*: but *I will debate with him*, saith God, *I will reason the case*. As a father when he whips his childe, will you do so again? saith he, And, is this handsome? The *Lord* never *whips* his childe, but he *debates* with him.

Thirdly, the issue, and fruit of it, All the fruit is, he doth it to take away sin; he will make all the *stones* of the *Altar* as *Chalk-stones*; he will beat them to pieces, that is, they shall pull down their *Groves*, and their *Altars*, as you do *Chalk-stones* when you *burne* them, and beat them in pieces.

This should make us sweeten our thoughts of God; he is sweet in his *providence*; in his *Ordinances*, in his *corrections*, we see what a good *God* he is, how he draws water out of the Flint, he draws arguments of *grace*, and *mercy*, and *goodnesse*, to save wretched creatures any way, in such a way that if we were Judges we would condemn our selves. The *Lord* sweeten your hearts, and raise up your souls to apprehend his mercy.

Expositions

Expositions and Observations on

Isaiah 28. 15.

Because ye have said, we have made a Covenant with death, and with hell are we at agreement, &c.

We have made agreement with hell.

NOt that they said so: but *God* brings in their *thoughts*, as in *Iob*, *Depart from us, we desire not the knowledge of thy laws.* That is the difference between *Gods book* and mens *books*; men write *books* according to the *words* of men, but the *word* of *God* is according to their *thoughts*,

Here are four or five things noted of wicked men. Four things observed of wicked men. 1. Their vain conceits.

First, *we have made* (say they) *a covenant with death, and with hell we are at an agreement.*

The meaning is not, that they did draw writings between them, and hell: for hell will make no agreement, but the meaning is, they were assured in their conceits that they should be delivered from *hell*, and *death*, and *misery*. As a man that hath made a *Covenant* for his land, *&c.* and hath got *witnesses* to it, he hath made sure, he hath it in *black* and *white*: so there was a foolish confidence in them; they assured them-

ſelves that they ſhould eſcape, as if *death* and *hell* had given them an *acquittance*, and had *ſealed* it, and there had been *Covenants* drawn between them and the *Devill*. That is one thing.

But, ſaith *God*,

Your Covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand.

That is, you ſhall ſee that all thoſe conceits are but vaine. Juſt as if a man ſhould go, and make a *Covenant* with his neighbour, and buy his land, and he ſhould never tell his neighbour that he would ſell it, this *agreement* would be broken, and the *Covenant* would not ſtand. So, you build *Caſtles* in the aire, you make a *Covenant*, and *agreement* in your conceits, that you are ſafe, and you hope the beſt, and *God* is merciſull, but the day will come when all this will be done away. As *Iob* ſaith, *it is juſt as a Spiders web*, that is, a fine thing that ſhe hath been working all the week, and then the Maide comes to make clean the houſe, and all is taken away with one ſtroak of a bruſh.

Illuſtrated in two compariſons. 1. Compariſon.

Another thing is, the *Lord* compares them here to people that would *hide themſelves by the ſea ſide*, where the tide comes up. As you ſee ſometimes when the tide is low, there are *green medows*, and *buſhes* before it be high ſpring; and there they *hide* themſelves, and the water comes and overflowes their *hiding place*. If they ſtay there a while, and it may be are aſleep, the tide comes and drowns them all. Do ye not think a man were mad that ſhould go and hide himſelf in a *hole of a bridge*, and ſleep when the tide was low, and then the tide come in and overwhelm him? So it will be with thee, if thou receive not *Ieſus Chriſt*.

We

We have made lies our refuge, and under falſhood have we hid our ſelves.

Mr. *Calvin* ſaith, they may be compared to little *chickens*, or *partridges*, that run their heads in a buſh, that hide their heads from the *Hawk*; the *Hawk* ſees all their bodies, onely *in a conceit* they hide themſelves thus, that is, they hide their own eyes that they may not ſee the *Hawk*: but they do not hide their *bodies* that the *Hawk* may not ſee *them*. So men ſhut their eyes, and have many conceits (O the *Lord* deliver us from it) this is the hope of *wicked men*, *drunkards*, and *whoremongers*, and *ſottiſh creatures*, that come not up to take *Chriſt*.

The *Lord* after compares them to little children in bed. 2. Compariſon.

The bed is ſhorter then that a man can ſtretch himſelf on it.

As little *children*, when they hear *thunder*, they run under the *ſheets and blankets*, and think they are very ſafe: ſo we conceive that we ſhall be delivered. But truly all the ſhifts thou haſt, ſhall be no more to keep thee when the *Lord* comes on thee for a *drunkard*, or an *unbeliever*, or a *perſecutor*, then the ſheets, and blankets can keep them from a *thunderbolt* if God ſend it.

I, but theſe were but compariſons, and the people were ready to mock the prophet for it: Saith he, *Mock not, leaſt your bands be made ſtrong, for I have heard from the Lord a conſumption determined upon the whole earth.*

Give ear, and hear my voice, hearken to my ſpeech. Doth the plowman plow all day to ſow, &c.

This is the manner of the prophet *Isaiah*, especially when he speaks of the *miseries*, and *judgements*, that shall come upon *people*, he mingles comfort for the poor *Saints*. This he refers to the *Saints* that were *upright*. And to comfort them, he takes a comparison from the *Husbandman that plows* the field. For the *creatures* are Gods *Characters* : *God* hath written his *will* in his *word* at large, and he hath written a copy of it (as it were) in the *creatures*, that by the one we might be enabled to understand the other. For we understand not one line of this blessed book any further then we are taught. Now *God* hath so cast things in this world, not only for the use and good of man, but he hath cast things by his *creation* and *providence*, in such a way, as that every thing might *resemble heavenly things*. Therefore it is said, *God* hath given *discretion* to the *Husbandman* to do this : the *Lord* hath *ordered* the earth so to be *plowed*, and *managed*, and the *corn* so to be *threshed*, that thereby we might have a shadow of *spirituall* things, comparing it with the blessed word.

God deals diversly with weak and strong Saints.

Doth the plow man, plow all day?

What is the meaning of that? It is thus, you poor *Saints*, *God plows* you, and *harrows* you, and if the *Lord* follow you with *one affliction after another* (that whosoever escapes, you suffer, if not without, yet within, and sometimes you have both) you think *God* deals wonderfull strangely with you, Sayth he, *look on the plowman*; if ever you see one plow, you will say, yonder man doth but *plow*, and *harrow* the land, and make it fit to *sow*, *Barly*, or *Oats*, or *Wheat*, he hath some *end* in it : they are the *common heaths* that lie *unplowed* : but

but where there is *good ground* they *plow* it, and when he hath *plowed*, it is his discretion to *sow*. So it is, that when the *Lord* continues *his afflictions upon thee*, thou shouldest consider that *God*, that is thy good father, hath some gracious designe to sow *Barly*, or *Wheat*, or *Rye*, to sow some *grace* more: And what though he *plow* thee, or me, or another more then other men or women? Some lands are *plowed* thrice, some four times besides the *sowing*, they are so *tough*, and *dogged*. So some *natures* must be *ofter*, and *deeper*, and *longer* plowed.

Therefore stare not so much upon the *affliction*, but consider the *gracious designe*, and *purpose* of *God* to sow thee, and to do thee good. Thou, and I have *barren hearts*, and there is little *corn* that is pleasing to him there: therefore he meanes by the *afflictions* that he layes on thee, by such a *sickness*, by such a *perverse husband*, by such an *ungracious childe*, or losse of *estate*, the *Lord* means to sow thy *barren heart*; and then blessed be his name. If the *Lord* do that, thou mayest well suffer him to *plow*, and *harrow* thee any way, with any instrument as he pleaseth.

Then he takes another comparison from threshing.

The Fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the Cummin, &c.

That is, the afflictions of the *Saints*, are also like the threshing of *corn*: as there is no land that bears *corn* without *plowing*, no more can we enjoy it without *threshing*, some more, some lesse, some one way, some another. Now (saith he) in the

manner of afflictions you may obſerve two things from the threſhing of men; which was in another manner in thoſe countries then with us: It was trod out with the *Oxe*, and they did bring a *wheel*, and *horſ-men* to ride upon their corne in thoſe dry countries, And ſome was beaten with a *ſtaff*, and ſmall *corne* they did *whip* out with a *rod*. So ſaith he, there are two things to be obſerved in the manner of *Gods* dealing, you that are *weak people*, *weak Chriſtians*, the *Lord* ſees that you are *little Fitches*: *Fitches* is a little graine, and *Cummin* eſpecially, *Chriſt* calls them little things; yet *little* and *weak* Chriſtians are like *Cummin* and *Fitches*, *God* will not bring a *Cart wheele* over them that ſhall bruiſe them to pieces, and make them worth nothing, but he will beat them with a *ſtaffe*, and the *Cummin* with a rod; that is, where there is a *little*, *weak Saint*, the *Lord* will take a little *wand*, a *rod*, a ſmall, light affliction.

But bread corn is bruiſed becauſe he will not ever be threſhing it, not break it with the wheel, &c.

That is, ſometimes alſo God meanes to lay all the afflictions (as it were) at once upon his childe, where he ſees a ſtrong *Saint* many times he brings his *horſe-men*, and his *cartwheel*, as he did with *Iob*; you know *Iob* had but a bout, and ſo he goes over, and ſome of his days before and his days after were comfortable, *God brings ſtrong afflictions upon his children.*

The reaſon is, becauſe God will not alway be *threſhing*, he will not alway *afflict*, for then the *ſpirit of man would fail before him.*

If thy afflictions be *light*, ſay, I am a little *Fitch*, or *Cummin*, if they be *heavy*, ſay, they will be *ſhort*; for the

the Husbandman, though he deal more courſly with his *Corn* then with his *Fitches*, yet he takes it into his *Barne*, and laies it up ſafe: ſo though thy afflictions be *ſore*, thou maiſt from the practice of the Husbandman ſay, they will be *ſhort*: therefore indeavor to learn a little from *afflictions*, and how to carry and behave thy ſelf like a *Saint*, wait patiently upon *God*, to know *Gods deſign* and *meaning*.

This alſo cometh forth from the Lord of Hoſts, which is wonderful in counſel, and excellent in working.

What is the meaning of that? That that made the Prophet cry out, that the Lord *was wonderful in Counſel, and mighty in working it*, was this, to ſee the harmony between *Gods Works* in his Books, and in his Creatures: O who would think when a man is plowing, that there were ſuch a myſtery there! that he ſhould fetch a glorious myſtery in afflicting his *Saints*, from a little *Cummin*. This alſo is from the Lord of Hoſts, which is *wonderfull in counſell, and excellent in working*, that he reveales his bleſſed will in his *book*, and gives ſuch a glorious *copy* of it in the *creatures*, that we may underſtand the one by the other. Thus have I ſhewed you a little of the meaning of the word of *God* in this Chapter, as I underſtand.

Expoſitions

Expoſitions and Obſervations on Isaiah 40. 1.

Comfort ye, comfort ye my people, ſaith your God.

Conſolation a duty.

YOu ſhall finde that in the *Scriptures*, eſpecially in the *New Teſtament*, we are commanded to *comfort* one another, as much as to *exhort*, and more then to *reprove*: It is very ordinary, *Comfort one another*. Though the other duties to the *Saints* in the *New Teſtament* are *full of conſolation*: The *Apoſtle* from every *argument*, would have us draw *comfort* from the coming of *Chriſt*, and every thing almoſt.

Four things, hinder Conſolation.

There are theſe four things that I ſhall ſpeak of, that hinder the *conſolation* that might be in your ſouls. If I take away thoſe *hinderances*, it is as much as if I did poſitively *comfort*.

Firſt Impediment.

The firſt is, (I will not ſay you want *faith*, but) you have a *faith* of the *Law*, and not of the *Goſpel*: You believe in *God*, but not in *Chriſt*. My meaning is this, your *faith* is begotten, and bred, according to the doctrine, and principles of the *Old Teſtament*. It is good, and true, but it is bred, and nouriſhed, according to the principles, and ſtrain of the *Old Teſtament*: which (*old*) *Teſtament* (ſaith the *Apoſtle*) is done away.

away. You need not ſtumble, you know my meaning, your *faith* is not yet come clearly, according to the *ſtrain*, and *courſe*, and *frame* of the *New Teſtament*.

You will ſay, There is but little difference between the *old*, and the *New Teſtament*.

Look how they be oppoſed, 2 *Cor.* 3. *Gal.* 2. and in the *Hebrews*; that is the main buſineſs to ſhew the difference between the *old*, and *New Teſtament*.

Now that your *faith* is ſo, it will appear three ways. Which appears three ways.

1. Firſt, there is a *Heatheniſh* deſire of *ſanctification*, of *holineſs*. *Holineſs* is a bleſſed thing, and there are none deſire more *earneſtly*, *ſincerely* to be *holy*, then the *Saints* in the *New Teſtament*: *Holineſs* is upon the *bridles of the horſes* of the *Church*; yet there is a deſire of *holineſs* in the *ſoul*, that is, legal *faith*; that by the earneſt deſire of *holineſs*, a man may ſee the frame of his *faith* to be legal. There may be a *thirſt* that ariſeth from a *Feaveriſh* diſtemper of body, that is not good. Therefore truly, a man may deſire *holineſs*, more then *happineſs* (as you are wont to expreſs it.) He may deſire *holineſs*, and to avoyd *ſin*, more then *Hell* it ſelf, and any thing in the world. He may ſay, he would not for a world, but overcome his *luſts*; and O that I could overcome my *frowardneſs*, and my *pride*, and yet it may be a *Heatheniſh* kinde of *thirſt*. I have known *people* that have gone every day to *hear*, and have *wept*, and deſired *holineſs*, and yet out of a *Heatheniſh* deſire of *holineſs*.

Why; what is the meaning of this? how comes this about?

The *ſoul* reſolving to be juſtified, and to finde favor

with *God*; partly by the *righteousness* of *Christ*, and partly by some *grace*; not that it hath, but that it hopes to have: Therefore the soul, as *a Feaverish man reacheth out*, and layes down this conclusion, I must be *holy*; and there are some things, if I *could reach them*, then I should be well; and so the *Feaver* grows higher and higher. And *God* crosseth him; for it is against the way of the *Gospel*. *God* will do no good to us, if we go contrary to *his* glory: Therefore if we weep our hearts out, we shall not have it, for it is a *designe* of our own, saith *God*, You will not be content with the *righteousness* of *Christ*, but you will have something to make it up; you will *believe*, and be *holy*, but you shall go *my way*, or not at all.

Now a *Saint* that is according to *Gods* minde, first upon believing in *Jesus Christ*, and *his righteousness*, *his soul* is fully satisfied, and *he* is at peace; He saith, *Lord*, whether I be *holy*, or not, I see a full *righteousness* in *Jesus Christ* to *justifie* me, and to *sanctifie* me, and pacifie my *conscience*. And *Lord* here I am, Thou knowest that I have nothing but my *old nature*; thou art *wise*; all my sins are done away, do with me what thou wilt: If thou wilt put me to *pain*, or into *poverty*, or into *Hell*, or suffer me to go in *rags*, all my life long, do so: As a godly man said, *If pride, and frowardness must have its work, though I had rather go to Hell for the time; yet here I am, I rejoyce in my spirit, because I am accepted of thee.* So, here is a desire of *holiness*, but it is not *Heathenish*; as if a man could have no *assurance*, and *comfort* in his *soul*, till he had gotten such a *degree of grace*. These are *Feaverish* desires.

Secondly,

Secondly, It appears to me, that your *comfort* is not *right*, that your *faith* is not according to the *Gospel*, because *of the startlings in your conscience after sin.* That when *God* suffers the soul *to be overtaken*, and to *fall*, the soul *startles*; that is, *horror* seizeth presently upon the *conscience*, and *hardness* upon the *heart*; there is a *startling*, that makes a man that he cannot go on in his *calling*, that makes all his *neighbors* take notice of him, as if he were not his own man. (Take it as a general rule, the *most*, and the *greatest dangers*, or the most *dangerous errors*, border neareſt on the most *glorious light.*) It is *blessed* to *startle* at *sin*, and to desire *holiness*; but I say, there is a *Heathenish* desire of *holiness*, and startling at *sin*, that argues, That the *conscience* is not quieted in *Christ*. 2.

You will say, when a Saint falls into sin, shall he take no notice of it? Object.

Yes, and have no *peace* till he have *poured out his soul to God*: But yet as a *Son* to a *Father*, and his assurance is whole still. Thou art my beloved *father*, and all that is befaln me; thou hast suffered it, and hast a hand in it. I confess *Father*, I am an unhappy *childe*; there is never a *member* of thy *Son Christ*, that thou hast more *trouble with*, then with me, there is none of them *so vile*, and so the heart is all *wholly poured out freely*, and *fully* to the *Lord*. The other cannot; but he is *hardened*, and *startles* at every thing, as a man going among wilde Beasts. Answ.

Thirdly, It appears to me, that your *faith* is not come to be right, by the *defilements* you have from the *creatures*: Your *faith* is not according to the *Gospel*. When men are defiled with *lawful things*. Nay, so 3.

much, that ſome men cannot *eat*, or *go to bed*; one while they muſt eat of one diſh, and not of two (though *ſobriety* be a *Goſpel grace.*) And one while they muſt eat *one meal a day*, another while *one meal in two days.* I have known one eat but *one meal in a week*; and let them *eat little or much*, they defile their *conſciences.* One while they muſt go ſo in their apparel with *lace*, and after that, *lace damneth them.* Though *ſobriety* be good, in *cloaths*, and *diet*, yet this ſhews that they are *defiled*; for to a *good man* every thing is *pure*, but to others every thing is *impure*, becauſe his conſcience is *impure*; that is, His conſcience is *defiled*, and ſo he is taken *priſoner*; his conſcience is not ſprinkled, and waſhed through the *blood* of *Chriſt*; therefore in theſe things, he is tangled endleſly. Now if ever you will have comfort in your ſouls, that is *true* and *ſolid*: for there may be comforts *according to the Law*, but they will not laſt, they will be out upon the leaſt breach; but if the *Lord* frame your *faith* according to the *Goſpel*, your *comfort* will be *ſolid* and *laſting*.

Second Impediment. The ſecond thing is, having *faith* according to the *Goſpel*, labor to live by *faith*. Many of you have a little *faith*, and true *Goſpel faith*; but you do not live by it, you live by *ſence*. It is a *proverb* in *Scripture*, *The juſt ſhall live by faith.* I ſhall have occaſion to open that when I have more time, and therefore I proceed.

Third Impediment. A third thing that makes your *comfort* ſhort, is the *ſlow* coming of *grace* into your ſouls. You finde grace come in but *ſlowly*; you *believe*, and labor to *believe* according to the *Goſpel*, and yet *grace* comes but *ſlowly* and *poorly*; you have been ſo many yeers, and have ſcarce any *grace*.

For

For your comfort, this is one thing; thou that haſt but little *grace* coming in ſo many yeers: I tell thee, *God* ſaith that *grace* is like the *ſpringing of the ſea*; or the *ſpringing of the yeer*. Now in the *ſpringing of the ſea*, when men would have a *tide for their paſſage*, a man is glad to ſee a little *turning of the water* firſt, it is ſo much the nearer: then he obſerves, and is glad to ſee the *Sea riſe*, and *cover a few ſtones or marks*, though it be little: but ſtay till it be *almoſt full Sea*, when it is high tide, then every thing almoſt is covered on a ſudden, the tide over-runs all. Take it in the ſpring of the yeer (for we ſhould learn ſomething from the creatures) about *February*, you are glad to ſee the buds of *Haw thorn*; you look a week together, and it grows a little, and you ſee no other, it is a ſigne that *Summer* is coming. In the beginning of *March* it may be there are two or three things more, and they come *ſlowly*, and you are glad to ſee them, and look on them every day. In *Aprill* or *May*, the *Gardens* are full of *Flowers*, and the *fields* full of *graſs*; you know not what to obſerve. So it is in experience, in the beginning the *Lord* makes a *Saint* glad of a *Primroſe*, of a little turning of the water, that the *blood*, that the *ſtream* is turned; if he begin to *hear* the *word*, *that hated* it, and to *rejoyce* in the company of good neighbours, that *hated* it, two or three little *Primroſes*. But *grace* comes as the *tide*, ſtay a while, and thou ſhalt ſee ſuch a *flowing* of *grace* in thy ſoul, that thou knoweſt not where to look; ſuch a *tide* of *love*, and *joy*, and *knowledge*, ſuch innumerable *leſſons*, that thou knoweſt not where to look; Therefore wait upon the *Lord*, & thou ſhalt ſee *grace* come in as the *tide*.

Laſtly,

Last impediment.

Lastly, thou dost not (it may be) make use of the *experiences* thou hast had of *God*. Thou hast had abundance of *experience* of *the Lord*; and we are apt to forget: As *Christ* saith, *do you not remember the loaves the other day, and do you now doubt whether you have bread? O yea of little faith!* Truly the very creatures will rise in judgement against us, that having had so many *experiments* of *God*, we are so shie of trusting *God*, and thinking well of *God*. Didst thou ever see a Dog (let me instance in that vile creature) (for *God* would have us learn from the creatures, and *God* hath cast them so that they should not be onely for our use, but every thing in reference to his *Gospel*, that we may not only occasionally draw such things that hap hazzard fall out, but to observe their nature, and qualities, and learn somewhat from them) you see in a Dog, when he hath abused you, it may be against his will, and it may be you have beat him; he runs away, or he comes with fear, and is very shie, and will hardly come to you: but take him in your arms, and *stroak him*, and all his fear it gone; when you smile, he thinks you mean him no hurt, he hath no thought of your former anger. So we come many times to the *Lord*, and are *shie*, and *tremble*, and *fear*, and think he means to *hurt* us; and what are his thoughts? How oft *hath God* taken us in his *arms* and *stroaked* us, and laid us down again, and yet we fear again, and are worse in many respects then the bruit creatures. When the Master hath the Dog, he may kill him if he will; but he stroaks him, and the Dog thinks his master means well to him: so, many times *God* might *kill* us, and *throw* us into *Hell*, and *catch* us at advantage,

tage, yet in ſtead of that he *loves* us, and *imbraceth* us, and layes us down again; and yet we are ſo *ſhie*, we *fear*, and *diſtruſt* him. We have not that plainneſſe of heart as that old Martyr ſaid, *I have lived eighty yeers, and he never did me any hurt*: So *God* many times hath had advantage to have thrown us into *hell*, yet he hath *kiſſed*, and *ſtroaked* us. Why ſhould we be ſo *fearfull*, when *afflictions*, and *troubles* come upon us? Theſe things procure *ſadneſſe*, becauſe we do not truſt in that *God*, that in our *extremity* hath been *friendly*, and *fatherly* to us. The *Lord* help you to lay up theſe few broken words in your hearts.

Expoſitions

Expoſitions and Obſervations on Isaiah 65. 5.

I have ſpread out my hands all the day unto a rebellious people, which walketh in a way that was not good: after their own thoughts, &c.

Which ſay, Stand by thy ſelf, come not near to me, for I am holier then thou: theſe are a ſmoak in my noſe, a fire that burneth all the day.

THe *Lord* doth here reprove, or rather *ſhew his indignation* againſt *hypocrites*. Here is their deſcription, they ſay, *ſtand by thy ſelf, come not near to me, for I am holier then thou*, yet they were a rebellious people, as we ſee before, the *Lord* ſpread out his hands to them all the day long, and they walked in their own wayes, after their own thoughts. The thing I drive at, is, to acquaint you with this;

How *hatefull*, how *abominable hypocriſie is to God*.

Hypocriſie a hatefull thing to God.

Their *hypocriſie* was, that they thought, and they ſaid to their brethren, *ſtand off, I am holier then thou, come not near me, &c.* yet it was but outward holineſſe, and the

the Lord ſaith, *they are a ſmoake in my noſtrills all the day long*. The meaning is not, as if *God* had *noſtrills*, though uſually where you read of the anger, and wrath of God in the Hebrew, It is ſaid, *Gods noſe*, God *tooke this to his noſe*, when he was angry. But when he ſaith, *they are a ſmoake in my noſtrills*, God takes the compariſon from man, as it is oft in the proverbs, *a ſloathfull meſſenger is as vinegar to the teeth, and ſmoak to the eyes*, that is, very ſore. So God ſaith, hypocrites are *as a ſmoak in his noſtrills* all the day long, that is as ſmoak in a Kiln, or in a ſmoaky houſe where there is a *bad chimney*, it is a wondrous troubleſome thing, eſpecially if a man be driven to continue all the day, a man is not able to bear it, the ſmoak will fill his eyes, and his noſe. God takes the expreſſion from men, to ſhew his indignation, and diſpleaſure a gainſt hypocriſy. My aime is to make you ſenſible, how diſpleaſing to *God* hypocriſy is.

Hypocriſy, take it in the groſſeſt ſenſe (though there be a hundred degrees of it) is when men *ſeeme and are not*, when you ſay, and do not, as ſome expreſſe it; when you *pretend to be that you are not*, or pretend to be *more then you are*; for ſo it is here, *I am more holy then thou*. That is hypocriſy, when you ſeem what you are not, or in degree more then you are; yet that leſſe degree is as *a ſmoak in Gods noſtrills* all the day long. It is abominable to God; and that is the reaſon that *Chriſt* eight times in the ſame Chapter, *Mat.* 23. pronounceth *Wo to you hypocrites*, *Wo to you hypocrites*. It may be the Lord may call an *hypocrite*: for an *hypocrite* is but a ſinner though he be the *worſt of ſinners*: but hypocriſy is abominable to God.

Proved from two reasons. 1. The hypocrite honours the creature above God.

The reason is, because such a man *Idolizeth every creature*, and makes *every creature* more then God, he honours *every creature* more then *God*. For he knows that *God* deales with his heart, he knowes that God deals with his *heart*, he knows that *God* sees his heart, and men, and children, and every thing, sees his outward life: now he is more carefull to please *men and creatures*, and to carry himself *religiously*, and *devoutly*, as a *Saint before men*, then he cares how to carry his heart *before the Lord*, which is as if he should say, I do more honour, and respect every creature that seeth my *outside*; then the Lord God that views, and sees my *heart*. What can more provoke God, when God is put below *every creature*, and *every creature* is advanced above him? That is one reason.

2. Hypocrisy contributes most to Gods dishonour.

Another reason is this, because that the name of God is *more dishonoured*, and his *Gospell*, and his *Kingdome more scandalised by them*, then by all the world besides. The Saints sometimes dishonour God *by weakness*: but carnall men usually know in their consciences that it is *but weakness* in such a Saint, looking on the *course of his life*, and the frame of his *spirit*: but *hypocrites*, the world seeing sometimes their *base doings*, are ready to *curse* them; Here are the men that go to *such Lectures*, and *such Sermons*, and thus they *cozen*, and *over-reach*, and all their Religion is of the *same stamp*; they are all *hypocrites*, as this *sanctified* brother, *cheaters* they are. This doth *transfigere nomen Jehovah* (as blasphemy signifies) it makes men *pierce through the name of God*, and of *Christ*. God hath so fastned it on my heart how *abominable* it is, that it cannot out of my thoughts: therefore God may have an

an end in it, to reach ſome of you at this time, though you have been *as a ſmoak in his noſtrills*, though you have kept *God no a kilne* (as it were) by your villany, by ſeeming *what you are not*; or to be far *more then you are*. For take it from God, for it is from him in a ſpeciall manner, let us all look to our ſelves, let us all conſider our wayes, and let all take heed that we ſeem, and pretend not to be any thing in Religion more then we are in our *cloſets*; That we may be able to ſay, O Lord, if I were at thy tribunall, this is true, I deſire *thy glory*, I ſeek *thine honour*, and the *welfare* and *advancement* of thy people, and ſo whether I be well, or ill, or live or die, I care not. Look to it, and wo, wo, wo, to thoſe among us whoſoever they are, let them be *Magiſtrates*, or *Miniſters* (I leave them to the *Lord* to point them out) that drive on *Ieſuiticall* deſigns under the pretence of Religion; They talk of *Reformation*, and I know not what, and a blind man almoſt may ſee their *covetouſneſſe*, and *ſelf-ſeeking*, and *oppreſſion* of the Saints. Whoſoever thou art, thou haſt the worſt end of the ſtaff, be ſure. The *hearts* of the Saints are touched with the ſame loadſtone as the *heart of God*, they *judge* as he *judgeth*, and as God ſaith, ſuch people are a *ſmoak in his noſtrills*, ſo they are in the eyes of the Saints, they curſe ſuch. They pity wicked men when blindly they go againſt the Saints: but when thou putteſt the *beſt ſide outward*, and pretendeſt to be *holy*, and thou knoweſt, thou couldſt *eat* all the Saints of *God*, and throw down the Worſhip of *Chriſt*, O there are many *prayers* againſt thee, and there is a *harmony* between the hearts of the Saints, and the heart of *God*. *God* ſaith, ye are a *ſmoak in his*

nostrills, and so say the Saints. It grieves me more at the Jesuiticall designes of some, then all the proceedings of the Cavaliers. Wo be unto them: there is nothing done in secret, but it shall be open, there is nothing spoken in the ear, but it shall be published on the house top; all their villany shall come out.

And so in *trading*, a man must take heed of many professors (I hope the generation of the Saints shall not suffer by it) in buying, and selling; a man were better deal with carnall men, then with some *professors* in the City that I have knowen.

I speak this to thy comfort that art such a one, though thou be the very heir of hell, *Mat.* 24. *they shall have their portion with hypocrites*, as if hell were their inheritance, Yet for thy comfort know that an *hypocrite* is but a *sinner*, though he be as far from heaven as any. For there is that that *magnifies Christs love*, he came to die for *sinners*, and thy conscience tells thee, I am the man that the minister meant, my *trading is so*, I know what *accompts I keep*, and what *wares I sell*: though thou be, yet I trust *God* means thee so well as to bring thee to Christ, and when thou art as bad as thou canst be, think yet thou art but a sinner, the *Lord* doth but rank thee among sinners, learn this short word, to see how hatefull hypocrisy is.

Expositions

Expositions and Observations on Isaiah 66. 12, &c.

For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be born upon her sides, and dandled upon her knees, &c.

THe *prophet* in this Chapter speaks of the calling of the Gentiles by the Iews; what glorious times the last times should be when the Iews that were the *eldest sister*, as the Gentiles are called the *little sister* in Scripture; *we have a little sister and she hath no breasts*; when this *eldest sister* should go and carry the *youngest*, when they should go and call in the *Gentiles*, and *feed* them and *cherish* them, as the eldest children use to do the youngest. They shall *bear them upon their sides*, and *dandle them upon their knees*; as we see children nourish one another, especially the elder do the younger. So they should *be tendered*, they should bring all their *brethren* as an *offering to the Lord*; they should bring them upon *Mules*, and upon *swift beasts*, and when they could not go *on foot*, they should put

them on *horse-back*, and if they could not *ride*, they should put them *in charets*; and if that were too harsh they should put them in *litters*, that is, they should do any thing to nourish them, and to bring them up. We may well reason, if the children be so fond one of another, as that they should carry them, and let them hang *on their sides*, and *dandle them on their knees*, much more fond will the *Lord* be to those children: Therefore in the next verse he saith, *As one whom his mother comforteth, so will I comfort you*. God shews the dearness of his love, by those little sparks of love in the children of God one towards another. But his love is very high, a kinde of fondnesse, he will *dandle them on the knee*. Why? Cannot he do them good but he must *dandle them in the lap*? There is a holy spirituall *fondnesse* between God and his people. He is *fond of them*, and they are *fond of him*.

God and the Saints fond of each other

It is not every Saint that is so; thou mayest be a Saint, and yet be a stranger to all that I am to speak of from this text, But there is such a thing. Because a Saint, if he be a right Saint, you cannot put before him any pitch of grace and holinesse, but he seeks to attaine it. As when *Christs* Disciples came into the companie of the Disciples of *John*, and *Johns* disciples knew *how to pray*, and they did not, say they, *Lord teach us to pray*. So you need but put a *higher degree of grace* before a right-hearted Saint, and he will be *sick*, and never be *well* till he hath it. Therefore I will present you with *such a temper* that is in some Saints, that they are *fond* of God, with a *holy*, not with a *sinfull* fondnesse: as your children, they are fond of you sometimes with a great deal of *sin*; but this is a *holy* fondnesse.

First,

Firſt I will ſhew you that it is ſo.

Secondly, I will ſhew you which way God makes his children fond of himſelf.

The firſt thing is this, that a fond childe will never ſuffer his father to go *out of his ſight*. Beloved, one may be a Saint, and yet may ſee his father, but as a *childe at nurſe*, once a quarter, or ſo. It is ordinary with the Saints, they ſee their father it may be at *ſuch a Sermon*, or at *ſuch an ordinance*, or *in ſuch a private chamber*, where they have *examined* their *ſoules*; and it may be they do not ſee him in a fortnight after: and they make ſhift with grace received, with the impreſſion of Gods love (when they ſaw it) and with a little help of the creature, and the comforts of the world, to hold up till they ſee him again: this is the life of moſt Saints. But there is ſuch a temper of a Saint, he is ſo fond of God that he will never let God go a *moment* out of his ſight, but he will *cry* after him. My meaning in a word is this, that there is ſuch a temper, if thou and I had attained it, that God can never go out of *ken*, but I alwayes *behold* him, and ſee him alwayes *beholding* me in the face of *Jeſus Chriſt*; I am alwayes *with him*. See it in the Saints, *David* was a *fond Child*; *Thou ſeeſt my thoughts*, ſaith he, *and my ſpeech, when I ſit down and when I riſe up*, thou knoweſt all, and *whether ſhall I go from thy preſence?* It was not in a hypocriticall way that he might *flee* from God: but *when I awake I am alway with thee, When I walk abroad, I have ſet God on my right hand that I might not ſin*, when a man is alwayes in *view*, when Gods eye is alwayes on him, and his eye alwayes on God, what a bleſſed thing is it! Such a Saint, *let God but hide his face, and he*

Proved in five particulars. 1.

he is troubled, let God go but one hour from *such* a soul, and he is ready to cry out his *heart*, as we see in a fond childe. That is the *reason* there is so much carnalnesse in the Saints, that they have so many unsaint-like tricks, like the men of the world; Why? They go *behind Gods back*, they think God is *a sleep* a while, and they may dispatch their businesse; whereas *Joseph* said, *how shall I do this thing and sin against God?* God was in the *view of him*, when he was with that wretched woman: so a man would say, how shall I pretend my office is *for the good of the publike*, and for the *glory of God*, when it is to *inrich my family*? God may be out of *sight*, and *ken*, and yet you may be Saints: but there is a more glorious life, when a man always walks in *Gods sight*, God seeing him, and he seeing God. These things are not for the *head*, but the *heart*. Now talk with thy *heart* a little, and see what is thy *temper*, and thy *way*, and if thou finde it not thus, tell God; the minister said that there be Saints that live *gloriously*, that are *fond of God*, that are *alway with him*, sleeping, and waking, at bed, and board, they are never out of his sight. Lord make me such.

2. Another thing is, that a Saint that is grown fond of God, he will *never be still* or *satisfied with any creature*. A childe that is not fond, you may give him twenty *baubles* whiles his mother goes to market, or doth other things, but if he be grown *fond*, a thousand of those will not *satisfie* him. So a true Saint hath *much* of God, and *little* of the creature; a man may be a true Saint, and be much upon the creature, but when the soul grows fond of God, no creatures,

or

or *rattles* will ſerve, if God put the creature into his hand, he is glad, but if God be away nothing wil ſerve him: As a childe that is fond of his mother, give him a *Rattle* or a *Cake* while he is in her hand, he is glad, but nothing will ſtill him without her.

A third thing is this, there is an exceeding *boldneſs* in a fond childe *to ask any thing of his father*, truly ſuch a *boldneſs* as were *rude* in a ſtranger; a childe will ſit in the *lap* of his mother, and *ſnatch* a thing out of her hand: So people may talk of *forms* how people ſhould pray, and ſtand half an hour confeſſing of ſins, and ſo come on by degrees, but one that is *fond* of God with an *holy* fondneſs, he knows he may *leap* into his fathers lap at any time, and *fall* into his arms, and ask any thing without *courting*, and *complement*. 3.

There are ſome Saints that cannot at any time get to God, and ask any thing, but they have much ado to *ſet their hearts*, and to get off the *guilt* that is between them and God as a cloud; they have much ado to get a little *adoption* to call God *Father*, and to lay hold on the *promiſes*: but there is ſuch a temper of *holy fondneſs*, that there needs not all, or any of this: God and the ſoul are ſo *well acquainted*, and always together, that as ſoon as ever he comes he can *ask* any thing, and in a holy boldneſs *ſnatch* it: for the *Kingdom of heaven is taken by violence*, therefore ſaith God *concerning my ſons and daughters, Command ye me.* A childe can *command* his father, and ſay, *I muſt* have a new coat, *I muſt* have a new book, or *I muſt* have a ball to play with: ſo a Saint can ſay, Father, there is a *covenant*, thou art *my Father*, and I am *thy childe*, it 4.

cannot stand with thy *Truth*, thou wert not just if thou shouldest *deny* me any thing that is good: O this is a holy *boldness*! As a childe can creep into his mothers breast, and pull it out with his hand, yet because there is an inward love, she *bears* with it, and *smiles* in his face. It argues a great deal of *neerness* to God when one is always in a *readiness* to ask any thing. I have observed that souls that are far from God, they must always go upon their knees, but a soul that is neer can pray standing, or walking, or talking, as that good man that you read of in the Book of *Ezra*, he can pray with *his hat on*, he can pray *in his bed*, or where you will, when he is communion with God. It is a most glorious thing, and a grace that I have seen in some Saints, and it hath made my soul sick to have it, to have a soul alway in such a temper, they can speak a spiriutal word at any time, as it is said of *Bradford*, to have a heart so *familiar* with God, that it can speak in a *moment*: A *weak* Professor prays, and he is put to it to the utmost for his duty in the morning, and he gos behind *Gods back* all the day till night, and unless he set aside all his work, and go upon his knees, he cannot pray as he *buys*, and *sells*, and *trades*.

Fourthly, there is in a fond childe *a holie careleſneſs*, of casting himself, bodie, and soul, and familie, and busines, and affairs and all upon God, *Be carefull for nothing*. It is not to make careless Christians: but it is true in one sense, when in a holie careleſnes, a man casts himself upon God. It is your weakness, much of your dispute, concerning *grace*, and *salvation*, and *justification*; a fond Childe of God smiles at it;

it; he can come *near* his father, and *catch* him, and *hold* him; and ſay, *I know whom I have truſted*, on whom I have layd my ſoul; As a man that puts his eſtate in another hands, can ſay, *I know whom I have truſted*, A weak ſaint thinks *little* of, and cares *little* for the ſervice of God; but he cares much for his owne ſafetie, and ſecurity, and ſalvation: a *ſtrong, fond* ſaint takes leſs care for his *owne ſalvation*, but he cares much for the *ſervice of Ieſus Chriſt*. For (thinks he) let the Lord Ieſus look to that; he hath taken on him to *die* for my ſoul, and he hath promiſed to *receive it*; and he hath ſayd he will not caſt away *them that come to him*, I have *caſt* my ſoul on him, ſink or ſwim, I will not trouble my head with that, but all my thought, and care ſhall be how I may pleaſe Ieſus Chriſt, and love and glorifie him. It is a bleſſed pitch of grace when a ſaint can come to that careleſſnes, that a man is not thoughtfull for his ſoul, when he hath brought it to Chriſt, leave it there, and think not of it, but think of the *work* and *will* of Chriſt, and how to honour him. As ſuppoſe you meet in the way as you travell, an enemy, a man that (it may be) ſtands there to *deſtroy you*, though you meet him you know not his *purpoſe*, if you did, you would go another way; now when you meet the man, there is one of theſe two things to be done, either concerning your ſafetie, or your carriage to Chriſt. Now a ſaint is apt to take *Chriſts* work, and lay aſide his own; another man doth not care in that caſe, how he is *pleaſing to Chriſt*, and carries himſelf to him; but his care is how he may *get off from his enemy*, that he may not kill *him*, and take away his life: that is our errour; we ſhould

leave that to *Chriſt*, *he* hath put an enemy before me, and he cannot kill me without *Chriſt* give him power: but my care ſhould be, how to be pleaſing to *God*, and ſo to ſpeak, and think, and do. As for outward things, and for the body; ſo for the ſoul, my care ſhould not be ſo much whether I ſhall be damned, or ſaved: I know into whoſe hands I have put it; but my care ſhould be, how to *walk more holily* and pleaſing to Chriſt, and for the *edification of his Church and kingdome*; this a childe that is fond of *God* will do.

5. Fiftly, a Saint that is fond of *God* in *Ieſus Chriſt*, he ſeeth *ſomething of God in every thing*. As they ſay of *love*, one that is in love, ſees nothing with *her eyes*, nor *hears* nothing with *her ears* but love: ſo a Saint that is fond of *God*, bring him meat, he ſees the *love of God in Chriſt* in it; bring him cloathes, or any thing, his eye is faſtened more upon the *love of God in Chriſt*, then upon the thing. As the ſpouſe in the Canticles (for the Canticles is a book of *fondneſſe* between *Chriſt* and his people) ſhe *hears* one talk, I warrant you (ſaith ſhe) *this is the voice of my beloved*; ſhe is ſo fond of *him*, that ſhe could not *hear* one talk, but ſhe ſaith, *It is my beloved*, when ſhe looks on the *gallery*, and the *lattice*, I warrant you (ſaith ſhe) *my beloved looks thorow that grate*, and when *ſhe ſleeps*, *her heart waketh*. It is a bleſſed thing when we do not eye things in themſelves, but ſo as we are able to ſee *God* in them.

And you ſhall know it by the *various tempers* of your ſouls: for ſometimes you are more *ſpirituall*, and ſometimes more *carnall*: when you are *carnall*, you uſe more of the *creature*, and never ſee *God* at all; but when

when you are *spirituall*, you see *God*, and his *love in Christ* in every thing.

I shall now shew you how *God* brings his children to *this holy fondnesse*, and I would leave you *longing* for it; and I *trust* in *God* to leave some *souls sick*, till *God* work, and bring up their souls to that; I will name but onely four.

This fondnesse wrought four wayes.

The first thing is, that *God utterly convinceth a Saint of the vanity of every creature*, and *of every condition*, he will never be *fond till then*: *God* lets him *suck* one creature after another, and then he sees the *vanity of them*. *God* puts him into one *condition after another*: O, saith a Saint, when he is *sick*, if I were *well*, I should rejoyce, and glorifie *God*: *God* gives him *health*, and then he is in a *worse temper*. When he is poor, saith he, If I had to *pay my debts*, and to *set up handsomly*, then I should *serve God*; *God sets him up*, and lets his heart go after covetousnesse, and saith to him, Dost thou not see that thou art *worse* then thou wert before? So *God* chaseth him from *one creature to another*, and from *one condition to another*. If he would be in the *Country*, *God* convinceth him that he will be worse then in the *Town*; At last he saith, *Lord*, I have *tried*, and *hunted* all, and I see they are a company of *vanities*. And sometime when he is *sick in body*, and *shaken in soul*, *God appears gloriously*, and makes *the worst condition better then the best*: so *God follows*, and *traseth*, and *chaseth* him from one to another, till *he* bring him to see *every creature vanity*, and every condition; and, saith a Saint, *I do not much care what condition*, whether he put me in *prison*, or at *liberty*, whether I be *rich* or *poor*; *well* or *sick*, so *he* reveal *himself* to my soul. You will never

1. By disabling all the Creation to this end.

be *fond* till you come to that, till *God convince* you of all conditions, and of the uſe of *all creatures*, and *tire* thee that thy *ſoul* may ſay, *God is all in all*; I am *indifferent* what creatures I have, or *want*, or what condition I am in: *for I have ſeen God to be all in all*, I have ſeen nothing in *riches*, and in *liberty*, but as *God comes* into a *condition*, or is *abſent*, ſo it is *ſweet* or *bitter*, *good*, or *bad*. People that are *profeſſors* in theſe *ſad times*, they would not be ſo *reaching*, and *griping and undermining*, for *offices*, and *places*, and *preferments*, and I know not what, if they did ſee this.

2. By Gods pouring forth his love in their hearts.

Another way it this, that the *Lord ſheds his love into their hearts*, *Rom*, 5. he *poures* it out, as you would *pour* out a *Paile*, or a Bucket of water; *God* ſo *overpowers* the *heart* with his *love*, that there is no *guilt*, no *hardneſs*, no *fear*, no *ſpirit of bondage* at all left in the ſoul. Beloved; why are not we more *fond* of *God*? why is not *he* more *deare* to us? The reaſon is, becauſe we have many *hard thoughts of him*, that he may be an *enemy* as well as a *friend*, and I know not *what he* means: I look upon *him* at a *catch*, as with a *ſtaffe in his hand* to ſtrike me. There are abundance of thoſe *thoughts* in the *ſoul*, eſpecially in *affliction*; ſome *profeſſors* are ready to ſay, *God hath found me out as an hypocrite, and plagueth me*. In afflictions, ordinary profeſſors *looſe* more, though they talk of *getting*. But the *Lord* comes to ſome of his children, and ſo *overpowers* their *hearts* with his *love*, that there is not one *thought nor imagination* in their *hearts*, but onely of *love* to *him*, and then they will be *fond*: for when they ſee *pure love in God*, and nothing but a principle of *pure love in them to God*; what ſhould hinder but they

they ſhould be *fond one of another?* There is a homely compariſon, a woman that hath *butter* in a *diſh*, ſhe melts ſome of the *butter*; but if ſhe take it *too ſoon* from the fire, there will be a *core*, a *knob* in the *diſh* left, and being taken from the fire it grows bigger, till all be hard. So a weak *Saint*, by ſtudying the promiſes of *God*, and the love of *God*, it diſſolves much of the *knobbineſſe*, yet there are ſome hard *thoughts*, and *Icalouſies*, and *ſuſpitions*: but *God* comes at laſt, and *melts* all the *butter* together, all the *knobbineſſ* that is in the *heart*, every *thought*, and *imagination*, of *terrour*, and *guilt*, and *fear*, that there is a clear, and *pure principle of love* to *God*, and then the ſoul is *fond* of him.

The Lord takes a great deal of delight to *train* and *bring up* his childe to be *more in love with him*: God will ſo traine and bring him up, that if he throw him into the worſt condition that can be, for body, or ſoul, and ſhall ſay, what think'eſt thou of me now? haſt thou any hard thoughts of me? ſaith *God*: No, ſaith the ſoul, *all is Love*. As for inſtance, I will tell you a thing, the worſt on this ſide hell, I ſpeake not of *impriſonment*, or *ſhame*, but *God* may take him, and leave him to ſin, and then the ſoul awakes, and thinks, *good Lord where am I? O what a hell have I in me!* for there is a *hell* in the *heart*, if *God* take off the *vail* of *grace*, if he *draw the Curtain*, there is nothing but *hell* in the *ſoul*: There are many ſins that thou haſt committed, that there is not a *ſoul* in the world that hath committed worſe. This is true, ſaith a *Saint*, and doſt thou not think, ſaith *God*, that thou art an *hypocrite?* and that I ſhall *damn* thee for this? No, ſaith the *ſoul*, I know I have nothing in me but of *thy*

Grace,

Grace, and *if thou draw the Curtain*, all is *hell*; but there is *nothing but love*, even then after *sin*, there is not one hard *thought*, it makes the *soul* more *fond*: he saith, it is true, I am so, and there is no *devil* that hath worse *thoughts*, but the more need I have to go to my *Father*, for I am thy *son*, I am sure of that; and seeing that I am *weaker* then I was, I have the more need to betake me to *thy lap*, and into *thy arms*, and so he grows more *fond* of *God* by *sin* it self.

Nay, I will tell you a greater then that. What can that be? There is one greater, and yet all this cannot quench the *love* and *fondness* that is between the *soul* and *God*, that is, when *God* corrects his *childe* with *one* sin for *another*: It may be for his fault *he* lets him run to *covet Places* and *Offices*, &c. and the next day after, the Lord suffers *another lust* to carry him as in a *Chariot* to *hell*, that this may make *him take heed* how he looks after such things. This is the worst between this and *hell* saith *God*: Should I not now *come*, and break thee *in pieces* as a *villain*? No, saith the *soul*, this is a wise *design of thy love*, and there is nothing but *love* in *thee* to me, and there shall be nothing but *pure love* in me to *thee*.

Learn these things, beloved, There are many that come to *hear*, and all that I can see from them, is, that if there be controversal, they dispute of that when they come home, but lay these things to *heart*, as it is said of *Mary*, and beg of *the Lord* to screw up your *souls* to *that heavenly*, *blessed Life*, that you may attain in this world.

3. Assurance of conquest over all kinde of enemies.

The third *thing*, before which a *Saint* will never be *fond*, is, *God* will convince him of an *absolute*, *perfect* *conquest*

conqueſt over all his enemies. A *childe of God* will never be *fond* till he be *ſecure*, and he will never be ſo till *God* ſhew him by *his Spirit, that he is more then conqueror* over moſt of his enemies, and that he is a *certaine conquerour* over all. And *this* is by *faith*: for by *ſenſe ſin* prevails over us, *and if we ſay we have ſin, we do not ſay true.* But by *faith*, when *Satan* is moſt *ſevere, he* is *conquered*, and *ſin when* it is moſt *violent, he* looks on it as a *vaſſall* at *his foot*, intreating *pardon.* It is ſaid in *Daniel*, that *Chriſt* came to *bring in everlaſting righteouſneſs, and make an end of ſin.* A *Saint* by *faith* ſees *ſin ended*, as *hell*, and *damnation*, and *wrath*, and *the curſe* is ſo, *ſin ſhall be out of doors.* There *is no damnation to them that are in Chriſt. He hath redeemed us out of the hands of our enemies, that we might ſerve him without fear*, as Zechary ſaith, from all our enemies: and *he ſhall* (as Malachy ſaith) *tread his enemies as aſhes under his feet.*

This is that that keeps a Saint under, he cannot come to the height of love to *God*; becauſe there is ſome *enemy that over-tops him.* This day, when he hears that our *ſouls are over ſin*, he is cheary: but when he comes home, there comes *a ſin* or a *temptation*, and breaks all, and he is at a loſs. Now when faith is ſcrued ſo high, as to *tread on all enemies*, on ſin, which is the ſtrongeſt: ſay it be a ſtrong *temptation* of *covetouſneſſe*, thou ſtudieſt to *purchaſe* and to *enlarge thine inheritance*: ſuppoſe there be ſuch a thing in thy *ſoul*, and it is violent, and thou haſt offered to reſiſt it, and thou canſt not: thou mayſt ſay, *Sin, though thou be ſtrong, and I cannot put thee out, thou haſt bolted the door*, but thou art my *ſlave*, and in the blood of

Chriſt, I am thy *conquerour*; thou thinkeſt to *conquer me*, but thou art *my vaſſall* and *my ſlave*. *And* much more may he ſay ſo of *Satan*; Thou *moleſteſt* me, but thou art *condemned*, I am made *Lord over thee* in the blood of *Chriſt*. Grace, and ſin will mount as the bird and the *Hawk*, and the one ſeek to out-mount the other: the bird for ſafety, the *Hawk* for prey: ſo grace and ſin get one *above* another. O, ſaith grace, I would be holy: ſaith ſin, thou ſhalt be *covetous*. I will pray, ſaith grace; but I will make thee my *poſſeſſion*, ſaith ſin. When the ſoul out-mounts ſin, to the place *where dwelleth righteouſneſſe*, that Kingdom that *cannot be ſhaken*; that I ſee all my enemies *beneath*: and when they are moſt ſtrong, and imperious over me, I look on them with a *peaceable* & *quiet ſpirit*

4. By a ſpirituall adhefion to the new Covenant.

Laſt of all, and ſo I have done with this; notwithſtanding all this the ſoul could not be *fond* of *God*, but as *God* gives him a *ſpirituall underſtanding of the new Covenant*; the enemies will over-mount the ſoul elſe. As for inſtance, to give you but one illuſtration, there are ſuch *pangs*, and ſuch a *temper* in the ſoul of a Saint, as that ſometimes, nothing in the world can give him ſatisfaction; there is *ſin*, and *temptation*, and it may be *paine* in body: and where is *God*, and the *ſpirit*, and any thing to help? *God* can help, but who knows whether he will or no? now I am in the hands of mine enemies: In comes the *Covenant*, O (ſaith the ſoul) it is true, I am in the hands of mine *enemies*, and *God* may *chuſe* whether he will reſcue me. He *might* have done, but now he is bound in an *everlaſting Covenant*, that (with reverence) God *muſt* help: time was when *God might* have caſt me to hell, and he was *not bound* to

ſave

ſave me, but the caſe is *altered*, God is *bound* to ſave me. Therefore ſaith *David*, *Though my houſe be not ſo with God, yet there is a Covenant, this is my deſire, and joy.* Many times, the ſoul is ſo that nothing can relieve it but the *Covenant* that God is bound, that *God* cannot though he would deſert him.

If you examine, what this *Covenant* is; and whereto it is? The *Lord* knows we are apt to *meaſure* him by our ſelves, and ſo we do in every thing: we think our thoughts, as Gods thoughts, and his thoughts as ours: therefore God is willing to *condeſcend* unto us in our own way: for that *God* that *contrived* a way of *ſalvation* before the *world* was, we may not fear but that that love will carry us thorow: but *God* would come in our way, and take that way that one man doth with another: becauſe we are apt to meaſure *God* by our ſelves, therefore he comes and ſaith, and if that ſerve not, he ſwears, and if that will not ſerve, he brings a ſeal, and a *Covenant*, and then with *men* a man is ſafe enough: So, *Gods word* had been enough; but becauſe we ſhould have *ſtrong conſolation*, that muſt be conveyed according to our *apprehenſions*, and *thoughts*: there God *ſaith*, and *ſwears*, and makes a *Covenant*, and *binds* himſelf, that we may ſee him *bound*. Therefore ſaith the Apoſtle in the *Galatians*, *If it be but a mans Covenant, none can diſſanull it.* As if he ſhould ſay, I made this for your ſakes, or elſe I have one, and none can alter it: but for your ſakes I came down, and made a *Covenant* like men; and *There are three that bear witneſs*, and that is enough among *men*: therefore think my love will be *conſtant* to the end. So when a *Chriſtian* is at a dead lift, this relieves him, not that

God can save him if he will, but that God *must*, he is *bound* to save him.

It is a pitifull thing, when a man is in the hands of a thousand enemies; and then can only say, *peradventure God* will save me, and rescue me, but when the soul sees that God *must* rescue it, and there is a *Covenant* made, and *sealed* with the *blood* of *Christ*, and it is not possible to be broken, Gods *Covenant* is to save me, and *preserve* me to his *everlasting Kingdom*. Thus I have briefly shewed you that *fondnesse* that is between a Saint, and God; and the book of *Canticles* is (as I told you) nothing but a book of *fondnesse* (as I may say) between *Christ* and the Saints. Therefore you should aime at the good of your souls, and seeing there is such a condition, that there are Saints that are so, desire the *Lord* to make you such.

Expositions

Expositions and Observations on Deuter. 4.

Now therefore hearken, O Israel, unto the statutes and judgements, which I teach you, for to do them, that ye may live, and go in, and possesse the land which the Lord God of your fathers giveth you.

Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

But ye that did cleave unto the Lord your God, are alive every one of you this day, &c.

I Shall not go about to expound this whole Chapter unto you, you see it is very long, and therefore I will not abridge my self or you of time for that which is to follow: but onely briefly take notice of a few things in

this *Chapter* which I shall *touch* upon: for they are *sweet*, and very *serious* words that *Moses* speaks to the people of *Israel*. One thing is in the fourth verse, saith Moses, *Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.*

But ye that did cleave unto the Lord your God, are alive every one of you to this day.

You shall read in *Num.* 25. 4. and in *Num.* 30. 15. that by the counsell of *Balaam* the people of *Israel* were brought to commit Idolatry at Baal-peor, *Israel joyned himself to Baal-peor; and the anger of the Lord was kindled against Israel.* They were brought first to *whordom*, and then to *Idolatry*, as we may see in that *Chapter*, for which God *cut off* men and women about some twenty four thousand. And yet in this great temptation, some of them did cleave to the *Lord*, and those the Lord *kept alive* and destroyed them not: *ye that did cleave to the Lord your God, are alive every one of you this day.*

So that,

Observation. It is a blessed and happy thing when people shall cleave to the Lord.

The word is taken sometimes to *stick*, my belly *cleaves* or *sticks* to the dust. And so truly the word should *stick* a little upon our thoughts. Cleaving, it implies or signifies two things.

Cleaving to, implies two things. 1. A neer conjunction.

It signifies, first to *glew*, to *unite* two things together into one, and so you shall have it, *Gen.* 2. 24. *They two shall be joyned, and made one flesh*, they shall be *glewed* (as it were) together. So you have it in *Ephes.* 5.

And

And there is in that word, as that reverend Doctor *Preſton*, I remember, obſerves, it ſignifies a *greater union* then any other in the world. Indeed, there is a great union between two boards glewed together: for I have heard *Joyners* ſay, it is ſometimes ſtronger then the board it ſelf, as a *broken* bone is ſtronger when it is *knit*, then before ever it was broken. It is an *union* more then marriage, more then between man and wife, yet that is the *greateſt in the whole creation.* Beloved, ſuch a *union* ſhould be between our ſouls and *Ieſus Chriſt*; we ſhould not hang looſe upon *Ieſus Chriſt*, we ſhould be united to him as a man to his wife, yea ſomething more then that: And therefore ſaith *David* when he found a *looſnes* in his heart, *O knit my heart to thee, that I may fear thy name.* Knit my *heart*; as *Ionathans heart* was *knit* to *David*. Will you learn this now? For our work is as *Moſes* ſaid in another kind, *I have laid before you this day life and death*, and (ſaith he) at another time, *I have laid before you judgements and ſtatutes*: ſo our work is to lay before you the will of the *Lord*; now this is one part of it, that there ſhould be ſuch a union between our ſouls, and *Ieſus Chriſt*. And therefore learn this, when thou goeſt home, if thou finde a *looſneſſe* between thee and *Chriſt*, remember this word, thou ſhouldeſt learn to *cleave to the Lord*, and pray the Lord *to knit thy heart* to him. When there is a *looſneſſe*, that is, when many times, other things run between thy heart and God, ſometimes thy husband, ſometimes thy wife, ſometimes thy money, thy wealth, thy caſh hath thy heart: O pray the Lord to *knit* thy heart more and more to him.

But

2. A relative permanency with

But cleaving also is taken more usually, for *sitting* or *abiding* in the Lord, when others do *leave* him. It is a relative kinde of word, it is not simply *uniting* to God, or *knitting* to him: but when other things are in *competition* with God, when (it may be) others follow other things, and when both are laid before mine eyes, that I may follow the one or the other, then when I *abide* with God, this is called *cleaving* to the Lord. As I could give you diverse instances, *Gen.* 2. 24. A woman is to *forsake her father and mother, and to cleave to her husband*: that is, a woman when she is married, she hath two sweet objects before her eyes, her fathers house, her father and mother, and sisters and brothers, on the one side, and her *husband* on the other side, and his friends and relations: now when a woman *leaves* the one, and sticks to the other, this is properly called *cleaving*. You shall read also in 2 *Sam.* 20. 2. the people of Israel, *every man of Israel, went up from after David*. The people of Israel there, in a peevish humor, left *David* their *King*, and followed *Sheba* the son of *Bichri*, but *the men of Iudah did cleave to their King from Iordan to Ierusalem*. There the people were divided, *Israel* followed *Sheba*, but *Iudah* clave to *David*. In stead of many I will give you but one more, that is in the book of *Ruth*, you shall have there a good woman that had two daughters in law, her sons were both dead, and so she was going to return to her country, she was in a strange country with them, and she takes her *leave* of her two daughters, *Chap.* 2. 8. *Naomi said to her two daughters in law, Go, return each to her mothers house, the Lord deal kindly with you, as ye have dealt with the dead, and with me*;

me; that is, they had been kind to her ſons and to her, for they lived in a ſtrange country, now Farwell, *The Lord grant that you may finde reſt, each of you in the houſe of her husband: Then ſhe kiſſed them, &c.* And they ſaid, *ſurely we will return with thee to thy people, we will go along, we will not leave thee, No*, daughters (ſaith ſhe) *do not ſo, for I cannot bear other children for you to marry*, as the law was then. *If I ſhould lie to night with an husband, and have children, you would not ſtay ſo long, therefore I pray abide, and go not.* And it is ſaid, *Orpah kiſſed her mother in law, and lift up her voice, and wept*, and left her, but *Ruth clave unto her. Orpah* was perſwaded, and wept, and *took her leave*, but *Ruth clave* to her, and ſaid, *Intreat me not to leave thee, or to return from following after thee: for whether thou goeſt I will go, and where thou lodgeſt I will lodge, thy people ſhall be my people, and thy God my God, Where thou dyeſt will I die, and there will I be buried: the Lord do ſo to me and more alſo, if ought but death part thee and me.* So I ſay you ſee here, that when there was a *competition*, a kind of *parting*, then *Ruth* abiding with *Naomi*, this is called cleaving.

The honour of cleaving to Chriſt.

It is a *glorious thing*, that when the ſeeming *ſervants* of *Ieſus Chriſt* ſhall *depart* from him, when there is a *diviſion* among *profeſſors*, then to be able to *cleave* to *Ieſus Chriſt*. That you may *underſtand* it, *conceive* that in the wayes of *Ieſus Chriſt*, many times there are ſuch times that *abundance* of *hypocrites* as *well* as *Saints* abide with him, they are ſometimes *ſtill*, like the waters of *Shilo*, there is no *perſecution* or *trouble* in them, it may be there is a great deal of *honour*, and *wealth*, and *riches* with them, and many times a great party of the *world*

ſticks to him; but there is a little tripp, and ſtep in the ways of *godlines*, when there is a *parting*, when *hypocrites* like *Orpah*, ſhall *weep*, and *repent*, and ſo ſhall go with *Chriſt no longer*: if they do, one ſhall looſe his friends, another his trade, another his wife, and ſhall lift up their *voices* and *weep*, and *take their leaves*; then is the beautie of *Chriſtianity* and the *bleſſedneſſe* of a Chriſtian, to be able to cleave to the *Lord* in ſuch a time as this is. This was the exhortation of the *good* man *Barnabas*, that he gave to the people, as you ſhall read *Acts* 11. 22, 23. *When he was come, and had ſeen the grace of God, he was glad, and exhorted them all that with purpoſe of heart, they ſhould cleave to the Lord. I have oft marvailed with my ſelf, why Barnabas*, that is ſaid *to be a good man, and full of the Holy Ghoſt, coming as a ſtranger to a congregation of good people, where he ſaw the grace of God among them*; why he ſhould chooſe this and no more, but onely pitch upon *this exhortation*, that ſeeing they were *godly*, and had received the *grace* of *God*, he ſhould ſay; I have no more to ſay but this one word, underſtand it well, that is, that with full purpoſe of heart you cleave to the Lord.

Indeed the reaſon was (as I conceive) if you *compare* it with *Chap.* 14. 22. *Barnabas* was a man to whom God had *diſcovered* much of the *doctrine* of *tribulation*, and *perſecution* that belonged to the Goſpell. For take notice of it by the bye, I look on the people of *God*, like the ſervants of *God* that did go to *build* the *Temple*, ſome were appointed to *hew ſtone*, ſome to *digge* them up, and ſome to *carry* them home, ſome to *build* them up, ſome to *caſt accounts* and to keep reckoning. So the *Lord Ieſus* in his *Kingdom* (no man knowes

knows the reason why) *he cuts out distinct parcells of work to his people*, and thereupon supplies them with his spirit, and reveales truthes to his people, some to manage such a *thing*, no man knows the reason. God fastens the *doctrine* of *justification* upon some, that they cannot rest *night* nor *day*, and one that may be unwilling to *die* for another point, but not for that: Another about *Church-government*, Another upon *Sanctification*, none knowes why; but *God* fits them for their work by his *Spirit*, according to his blessed will.

Therefore we should not *censure* or *sleight* godly men because our master doth not imploy them about such a *work*, as he doth us. It may be my thoughts are upon *sanctification*, anothers upon *justification*. So God *cuts out the work as it pleaseth him*. Now this *Barnabas* it seemes did not speak much as we read of, but he had a mighty apprehension of *persecutions* and *tribulations* that the *Saints* should suffer in this world. Therefore in *Acts* 14. 22. he and *Paul* confirm the souls of the Disciples, exhorting them to *continue in the faith*, *and that we must through much tribulation enter into the Kingdom of God*. In every Sermon (as we may say) *Barnabas* had something to *strengthen* the souls of the people to *go thorow tribulation*, and *affliction*. It may be another *Apostle* had his Spirit upon *another* work. It may be in reference to this he gave them this *exhortation*, desiring them with full purpose of heart to *cleave to the Lord*. As if he had said, Now you are in *prosperity* (for so they were) and are all ready to hear the *Gospell*, and receive it. O (saith he) but there is a time a coming,

to *trie* you, and you must not think to run to *heaven* between two *feather-beds*: but as all the *Saints* before had their share, so *every one that will live in Christ Iesus must suffer persecution.* As there is a Statute in heaven for *all men once to die*; so if you be *Saints*, you must *live in tribulation*, and persecution, and that is the way; as *Christ* was made perfect by sufferings, so you must come to salvation. Therefore when those things come, I have not much to say to you, but O then remember *to cleave* to the Lord: for then you shall see *hypocrites* in droves going away from *Iesus Christ*, and leaving him; one stumbling at this, another at that; one is offended at the *Crosse*, that it takes away his *credit*, another for his *profit*, another his *liberty*, another his *trading*: but brethren, I beseech you with full purpose of heart to *cleave to the Lord.* See how a company in *Iohn 6.* with *one word speaking* went all away from *Christ*, If they had been called to *fire* from *Christ*, it had been something, but he saith no more, but *you must eat my flesh and drink my blood*, and they all *went away.* Yet the Disciples (there was twelve then) saith Christ, *Will ye go away also? Lord, whether shall we go?* saith Peter, *thou hast the words of eternall life*: so they *abode* with him, and *clave* to him.

Saith *Barnabas*, *with full purpose of heart*, that is, you must not *cleave* as *Iudas*: for *Iudas* did then *cleave* to Christ, when all but the *Apostles* left him, *that we read of*, but with *full purpose of heart*, the *Greek word* signifies with *full decree of heart*, such as the *Medes* and *Persians* had, when they *decreed* to cast *Daniel into prison*, though the *King* were otherwise *minded*, and had

had ſeen his errour, yet they told him a *decree* of the *Medes* and *Perſians cannot be broken*, it muſt be kept; the *Apoſtle alludes* to that, there muſt be ſuch a *decree* in the ſoul, of *ſticking* to *Chriſt*, and *cleaving* to *God*, notwithſtanding all *tribulations*, and *perſecutions*, and *ſhame*, and *reproach*, and *trouble* whatſoever that befalls, that you may as ſoon break the *lawes* of the *Medes* and *Perſians*, as bring the ſoul from that *decree*, As one ſaid of old, they *might* as ſoon ſtop the *Sun* in the *firmament*, as hinder that *godly* man in his *courſe* of *holineſſe*, So let me intreat, and exhort you in the exhortation of *Barnabas* that you would *cleave to the Lord with full purpoſe of heart*.

There are two *great times* in generall when people *leave* God, and then you muſt be ſure to *cleave* to him, that is, 2. Speciall times of cleaving to God.

Firſt, *when a generall time of ſin comes up among you*, as this of *Baal peor*, there were twenty four thouſand *ſlaine*, for their ſin at *Baal-peor*; ſin when it comes up once, is like a *ſtreame*; truly the courſe of the world is but the *ſtreame* of ſin in the world, and worldly men. Therefore you ſhall ſee that ſins in *Nations*, though they begin from *little*, ſee how men are *carried away* with them when once they are *grown ſtrong*! when once *people* begin to be *proud and high*, and *ſet themſelves up*, every one ſhall be ſo. I ſhall be laughed at if I do not *ſpend* my money in vaine things to maintaine my *ſervants*, my *coate*, my *garb*, and *Coach*, and the like. This pride is *grown* to a *ſtreame* in the *world*: and ſo for *ſwearing*, and ſo for *drunkenneſſe*, and every other ſin. Now I ſay, when ſin doth in this manner *break* out, and thou ſeeſt others carried with 1. In a generall deluge of ſin.

it more and more, then take heed, then be ſure thou *cleave* to God. Nay, there are more ſpirituall ſins then theſe, as it is ſaid, *Barnabas was carried away with the diſſimulation.* When thou ſeeſt *generall diſſimulation in a Kingdom*, to call *darkneſſe light*, and *light darkneſſe*, and *good evil*, and *evil good*, to call *good men treacherous*, and *treacherous men good*, to call *blinde*, *baſe*, *ſuperſtitious men Orthodox*, and *Orthodox men ſuperſtitious*, take heed then that thou *cleave* to the *Lord*.

2. In times of perſecution.

Then ſecondly, *when perſecutions, and ſufferings come*, few men make account of it, we cannot make people ſenſible of it, what they muſt ſuffer, they have falſe hopes; they think that though people *ſuffered* in Queen *Maryes* time, and others may after, yet they ſhall go in *peace*. We muſt *ſuffer*: talk of *Reformation*, and what you will; all honeſt hearts inevitably ſhall have *tribulation*. Therefore let this word abide with you, that it be your ſtudy, and earneſt prayer to the Lord, when you ſee others *run* into ſin and are *carried away* for fear of this *trouble*, and that *croſſe*, and the other *ſhame*, that then you *abide* with the *Lord* as *Iudah*, *Though Iſrael play the harlot, yet let Iudah be faithfull with his God*. Though ſuch a man *diſſemble*, yet why ſhould *I* do ſo? though ſuch a one go againſt his own *light*, and *conſcience*, yet why ſhould not I *cleave to Chriſt?* That is one exhortation, that you would cleave to the *Lord*.

Expoſitions

Expositions and Observations on Psalm 83.

1 *Keep not thou silence O God, hold not thy peace, and be not still, O God.*

2 *For lo, thine enemies make a tumult: and they that hate thee have lift up the head &c.*

THis *Psalm* containes in it a grievous complaint of the *prophet to God*, against *the enemies* of his *Son*, and of his *people*. Some do conceive that it was not *the prophet David*, but *Isaiah*, or some of *the prophets* in the time of *Hezekiah*, when *Zenecharib*, and other *Nations that were confederate with him were coming up against Israel*. But however, a *confederacie* there was of the *wicked* against *the godly*; *and the prophet* whosoever he was here, complaines to *God*; *and doth as it were*

First, awaken God to hearken to his complaint, *Keep not silence O God, hold not thy peace, and be not still.* The parts of the Psalm.

Secondly, he layes down the matter of the *complaint* which was the *crafty counsell*, and the *conspiracie* of

of divers wicked *people*, yea of *Nations*, ſome ten *Nations*, againſt *the people of God*, the *Iſraelites*, and he lays down in particular who they were.

Then thirdly, he doth *pray*, or *propheſie*: for moſt of the *prayers* of the *prophets* were *propheſies* alſo: he not onely prayed that it *might* be ſo, but *propheſied* that it ſhould be ſo: that they *ſhould* be as a *wheel*, that they ſhould be as *fire* in the wood, or as a *flame* of *fire* upon the mountains.

Laſtly, he lays down the *end*, why he ſo *prayed* or *propheſied*, to wit, that *his enemies might be filled with ſhame*, that they might *ſeek the name of the Lord*, that they might be *brought home to God*. Or if they will *go on* and *periſh*, that *others* may know the name of the *Lord*, that they may *know* that thou whoſe name is *Iehovah*, *art moſt high over all the earth*. And though *their faces being filled with ſhame*, they will not *fear the Lord*, yet doubtleſſe *others* will; and when God ſhall bring *confuſion* on his *enemies*, others will *acknowledge* the name of the *Lord Iehovah*, and that there is *no other* in the whole earth. This is the *ſum* and *ſubſtance* of the *Pſalm*. I ſhall endeavour to open the meaning of it a *little* in particular.

Firſt, concerning the *prophets complaint*, the *prophets waking* of *God* as it were in thoſe his complaints.

Keep not ſilence O God, hold not thy peace, be not ſtill.

Or as the Septuagint renders it, *O Lord* (ſay they) *who is like to thee? keep not ſilence, O God, hold not thy peace, be not ſtill.*

And you muſt take notice, and it is worth obſerving, that when the *prophet* ſaith here, *O God*, he means *Ieſus Chriſt*. That whereas *ordinarily* in the *old Teſtament*, eſpecially

eſpecially in the book of *Pſalms* when you hear the *prophet* mention *God*, or *Iehovah*, or the *Lord*, you think of *God* naturally, *out of Chriſt*, whereas he uſually means *Ieſus Chriſt*; as I could fully cleare it if I had time. Let me give you one inſtance; In the laſt verſe of the former *Pſalm*: *Ariſe, O God, judge the earth, for thou ſhalt inherit all nations.* That is clearly meant of *Chriſt*: for we know that *God* inherits all *Nations*; he made the world, and he had the command and poſſeſſion of it: but to *God* in *Ieſus Chriſt*, there is a time when *God* hath promiſed that *he ſhall inherit the nations, from the uttermoſt ends of the earth.* And therefore here by *God* is meant *Ieſus Chriſt.*

For indeed, *ordinarily*, and *naturally* you ſhall not finde a *people conſpiring againſt God properly*: you ſhall ſee no wicked man but in ſome ſort or other he will *ſpeak honourably* of *God*: but *God* in *Chriſt*, *God* in the *mediator*, God in the *Goſpell*, *God* in *his Saints*, God in *Goſpell ordinances*, and the like: hence are all the *tumults* in the world, and all the *conſpiracies* againſt God, and his *Saints*. Therefore if you compare this place, *Thine enemies make a tumult againſt thee*, with *Pſal. 2. Why do the heathen rage? Or why do they make a tumult?* (as ſome read it) *and why do the people imagine a vaine thing? the Kings of the earth take counſell againſt the Lord, and againſt his anointed.* That is meerly meant of *Ieſus Chriſt*. So take notice of that, that *carnall* men ordinarily do not ſpeak or think evil of *God abſolutely* conſidered, but the worſt of *men* ſpeak *well* of him, when he gives them *wealth* they *thank* him, when he gives them *faire weather*, they *bleſſe him*; when he gives them *peace* and preſerves them in their

journeys and wayes, every one *speaks well* of God: but God in *Iesus Christ*, God manifest *in the flesh*; God in the *mediator*, God in his *Saints*, God in his *ordinances*, God in his *commands*, and the like: then the men of the world use to make tumults, then they take crafty counsell together, *and conspire against the Lord, and against his anointed.*

Keep not thou silence, O God, hold not thy peace, be not still.

You see the *prophet* looks upon God as one that in the midst of these *conspiracies*, did *keep silence*, and *hold his peace*, and sit still; Not that God doth use to *speak*, or to *stir properly* as we men do: but the meaning is this, that many times when his son *Iesus Christ*, and his *laws*, and his *ordinances* are most conspired against, God (as it were) doth keep silence, I meane *Iesus Christ*, God in *Christ*, when his people, and ordinances are conspired against, he keeps silence, and sits still, as though he would let his enemies do what they would, and what they list; as though God did not see or heed which end did go forward. The Lord oft doth this.

Keep not silent O God.

I remember that place in *Isaiah* 40. 27. *Why sayest thou O Iacob, and speakest O Israel, My way is hid from the Lord, and my judgement is passed over from my God?* The meaning of it is this, that when the enemies of God, as we see, *Chap.* 39. did oppresse this people, they did *pray* to him, and looked for *assistance* from him, but he was *silent* (as it were) or *asleep*: therefore they begin to say in their heart, *My way is hid from the Lord, and my judgement is passed over from my God*: that is,

is, Surely it is impoſſible that God ſhould eye, and ſee my wayes, and how men deal with me while I am *believing*, and *waiting*, and *praying*, and *humbling* my ſoul; no, *my way is hid from the Lord, and my judgment is paſſed over from my God*; that is, my God hath forgotten to *give ear* to me. Beloved, there is a time when the Lord (as it were) gives cauſe to his people ſo to think; that he is (as it were) *aſleep*, and lets their enemies go on, and none contradict them. I was thinking out of ſcripture that there are three Reaſons why the Lord keeps *ſilence* when his people are in danger, and *ſits ſtill* when there is moſt need to give help and aſſiſtance.

3. Reaſons of Gods ſilence in the danger of the Saints.

One is, the *Lord* doth it *to trie their faith*, as we ſee clearly, *Matthew*, 8. 23. where it is ſaid that our Lord *Chriſt was aſleep, There aroſe a great tempeſt, inſomuch as the ſhip was covered with waves, but he was aſleep; and his diſciples came and awaked him, ſaying, Lord ſave us, we periſh.* We read more fully in *Mark.* 4. & *Luk.* 8. he left them, when the ſhip was covered with waves, and they were rowing for their lives, their Lord was *aſleep* the while, and he ſaid to them, *Why are ye fearfull, O ye of little faith? Then he aroſe, and rebuked the wind, and the ſea, and there was a great calm.* Truly, the Lord will not ſuffer his people to be *overwhelmed*, that is certain, but he will ſuffer them to come very near, that the waves *cover* them, and fear and horrour ſhall *cover their ſouls*, and all to *try their faith*. For faith is the *evidence of things not ſeen*, take it in all ſenſes, take faith for the ſoul or faith for the body; and we live not here by *ſenſe* but by *faith*; and as the *Apoſtle* ſaith of hope, ſo we may ſay of faith, *If we ſee, why do we yet*

1. To try their faith.

hope? If we did see *God* present striking of *wicked* men when they consult against his *children*, this were *sense*; men would see that it were better to *stick to God* then otherwise, and there would be a world of *hypocrites* as Doct. *Preston* saith: for every man would be a *professor*. But God seems to *sleep* sometimes and *keeps silence*, and *leaves* his people as he did this poor fishing boat here, to see if when they *see nothing* they will keep faith to him.

2. To try their uprightness.

I do find another reason in *Isaiah* 59. and that is, the *Lord* doth keep silence in the midst of the troubles of his people, as to trie mens faith, so *to trie mens uprightnesse*, who will stick to God: as to see who will stick to God by faith, so, who will stick to his cause, or his people out of *uprightnesse of heart*. For if God should alwayes *appear* for his cause, God and his cause should have many *favourites and friends*: but sometimes God *leaves* his cause, and *leaves* his people; and *leaves* his *Gospell*, and his ordinances to the wide world, to see who will plead for it, and stick to it. As you see in that place of Isaiah. *Transgressions are multiplied* saith the prophet) *in transgressing, and lying against the Lord, departing from our God, and uttering words of falshood, judgement is turned back, and justice standeth afar off, truth is fallen in the street, and equity cannot enter, Yea, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it*, God was as it were *asleep*, but he *looked through the lattice, the Lord beheld it, and he saw that there was no man, and he wondred that there was no intercessor*. That is, God suffered all this truth to faile, and Justice to fall back, and every thing to go to wrack and ruine: God would see if any man would

would *intercede*, any man among our Magistrates or Ministers, or Citizens, if any man would plead for *God*; and for his people, and for his truth, but he saw none and wondered. Truly *God* wonders, and men may wonder to see what abundance of people follow *God*, and good lives in the time of *prosperity*, and when *adversity* comes, and wicked men, and al the powers of hell *conspire* against godlinesse, to see how few shew themselves for *God*, *God* wonders at it. *Therefore his arm brought salvation unto him, and his righteousnesse, it sustained him: he put on righteousnesse as a breast-plate, and an helmet of salvation upon his head, and he put on the garments of vengeance for cloathing, and was clad with Zeale as a cloak.* The Lord comes and Arms himself, just as valiant souldiers in the wars: when a party is gone forth, they *stand* to see what they do, how they come off: but if there be none that will stick to it, but run away, they *buckle* on their armour: So the *Lord stands* to see where is the man that will *stick* to it in these cases, and if there be any, *God* rejoyceth in it, if there be none, *God* himself comes in.

Therefore be sure of this, when the *Lord* suffers his Son, or any thing that belongs to him to come to these low conditions, when *truth failes in the street, and equity is perverted*; it is not that *God* means to suffer the wicked to have their wills, for *God* hath sworn that *Christ* shall reign, but to *trie us* a little space, whether we will couragiously *stick to God* and his *cause*, or basely for fear of men comply with the world.

3. For the compendious destruction of their enemies.

There is a third reason; *God* (as it were) *keeps silence*, and *holds his peace* in the middst of the greatest

troubles to this end, that God may as it were) *gather the wicked into one fagot, into one bundle that they may be deſtroyed together.* There is a great deal of ado to *gather the Saints* in this world; and truly there is ſome ado *to gather the wicked.* So God withdraws himſelf from his people, yet he hath a *hook* in their hearts, he holds them up *ſecretly* by his *Spirit*, that they ſhall not *leave* him; yet the world ſhall not ſee but that God hath quite *left* them, and all their *Ordinances* and his *Goſpell*, and every thing: and then the wicked *come together* and inſult, whereby *God* may come upon them *at once*, and deſtroy them, as we finde ten *Nations* in this *Pſalm.* And ſo in *Geneſis*, *God ſtirs* up the *Nations* againſt *Abraham*, and his poſterity, and there are ten *Nations* that *God* promiſeth to cut off before *Abraham* at once, the *Perrezites*, and the *Iebuſites*, and the *Canaanites*, &c. So *God heaps them together*, and burns them like ſtubble. Thoſe that burn ſtubble have *rakes*, and they gather it to *heaps*, and then they fire it. This is the way of *Gods keeping ſilence* among his people, and *ſitting ſtill* in the midſt of their miſeries, thus *God gathers* their enemies on *heaps* as ſtubble, that he may burn them together.

Therefore from this that I have ſaid, I have three words to ſay to you, and to my own ſoul.

Vſe 1. The firſt of all is, that if the Lord ſhould take any ſuch courſe in our dayes, that you would learn hence *to awake God*, to *call upon his Name*, to be *earneſt with him.* Truly, there are a generation of people now, I leave them to the *Lord* to judge them (as I ſhall alway) for we have all one maſter; but there is a people that throw away the *ordinance* of *prayer*, and they profeſſe

profeſſe to *live immediately* upon *God* without ordinances, without *prayer*, and without all the reſt. I do not know what their *perfections* may be, therefore I cannot judge; but this I know as far as ever I had experience, that the chiefeſt way of communion with *God* is *ſpirituall prayer*; *Build up one another on your holy faith, and Pray in the Holy Ghoſt*, ſaith *Iude*. And therefore, though you be *ancient Chriſtians*, and grow *ſpirituall*, and ſee a great deal of *formality* in your prayers, as ſome pray *ſo many times* a day, and that out of *forme*; not that they ſhould not pray ſo oft in a day, that is well; take heed that out of any pretence you be not remiſs: for truly, it is the readieſt way to heaven, and to attaine happineſs, and the cleareſt *conduite* to bring grace to the ſoul, and the love of *God*, and the ſhining of his face, that I have yet known: I yet know no better; therefore take heed of the temptations of Satan, that you do not upon any pretence either throw away prayer or be remiſſe in it.

Secondly, if the *Lord* ſhould *leave* his Church, and people, as we know not what he will do; it may be *God* is going to *take a napp*; let me warne you from the *Lord*, and his word (for that is the excellencie of the word; *by it thy ſervant is forewarned*) take heed of *diſtruſt*, and *unbelief*, and *impatience* towards *God*: *God* doth take *a napp* ſometimes, it is for his glory, and for your good; but yet *cleave* to him; ſay as it is here in the *Pſalm*. *O Lord, who is like unto thee?* Do not think that the Lord will *leave* his people: for *God* hath (you know) made a Covenant with his Son that he ſhall *inherit all nations, he ſhall ſubdue all his enemies* Vſe 2.

under

under his feet. All the enemies hitherto that have risen against his Church, God hath subdued them, and either our Gospell is *vaine*, and our preaching *vaine*, and our *faith vaine*, and all *vaine*, or else God will *exalt* his Son, and his *people*, and *Saints*, and *ordinances*, maugre all enemies: though ten *Nations*, as it is in this *Psalm*, fight against them, nay though ten thousand, if there were so many in the world, God will *awake*, and subdue them, and if there be no man in the world that will *plead* their cause, God will do it. Therefore live by *faith*, and not by *sense*, take heed of living by *sense*, there is nothing that more poysons, and imbitters our hearts, and spirits, and lives, then the beholding of things by *sense*, that as one good man speaks, I wish (saith he) sometimes that I were quite bereft of reason that I might exercise faith. We are used to sense, and such a man doth this and this, and here is *conspiring* in this and that place, and all to overthrow *Christ*, and the *power* of the Gospell. What of all this? Look by *faith* what God hath said, and Covenanted, and promised, and keep up your spirits by *faith*.

Vse 3. Then lastly, I would admonish all in the bowels of *Iesus Christ*, to take heed of *betraying Gods cause or people*, or your own salvation by your *fleshlinesse*; I mean, take heed you that have thought well of God, and his people, and have spoken well of him, that when you see God *sleep a little while*, and seems not to *owne* them, take heed that you *help not the children of Lot*; go not with the *Moabites* and the Tabernacles of *Edom*, and with wicked men to conspire against the godly: if you do, know that if there be a God in heaven,

heaven, and if there be *truth* in this *book*, you are under Gods *wrath*, to be *gathered* on *heaps* for the fire; There appears no fire yet, but be ſure you ſhall feel it hereafter; therefore take *heed*. *The Lord will come* (ſaith the prophet) *as a bear bereaved of her whelps*. If a man take away the *whelps* of a *Bear* when ſhe is aſleep, and go away; when the *Bear* awakens you know what caſe that man will be in, when the *Bear* ſees him, and her whelps in his arms. So God takes upon him to *ſleep*, and if *he* ſee *his* little ones *oppreſſed*, and *abuſed*, when *he* awakes *he* will be as a *Bear robbed of her whelps*. So much concerning that.

Now the *prophet* having ſpoken to *God*, and deſire him to *awake*, he begins to tell him how the *caſe* ſtood.

For loe thine enemies make a tumult, and they that hate thee lift up their heads, they have taken crafty counſell, &c.

The complaint was this in generall, that they began to make a *tumult*. Why a tumlt? The whole world is but like an *Army*, a *Brigade* of men (as it were) under a *Generall*; and God is the Lord of *Hoaſts*, that is the Lord of *his Armies*: now when there is a tumult in an *Army*, they complaine to the *officers*, to the *Generall* eſpecially; and he muſt come and *ſuppreſſe* them. Therefore (ſaith he) thou *Lord of Hoaſts*, that art *Generall* of the world; lo there is a *tumult* in the world, a *mutinie*; what is it?

They that hate thee, have lifted up their heads.

That is, they are waxen proud, and high.

And take crafty counſell together againſt thy people, and conſult againſt thy hidden ones.

You ſee here the *property* of *wicked* people, when *God*

doth not *restraine* them to *consult*, and *conspire* against the *godly*: for by the *hidden ones* are meant the godly. So the *Septuagint* reads it, thy *Saints*, or *holy ones*.

The Saints Gods hidden ones.

They are called *hidden ones*, or *secret ones* (as some read it) because they are *precious*: as in *Exodus* God calls them his *treasure*, my *peculiar people*, my *treasure*. And you know our treasure and riches, we *hide* it, and keep it *secret*.

And they are called *hidden ones* likewise, because the *Lord* useth to *hide* his people in the time of *trouble*, *hide me in the hollow of thy hand* (saith David) *and hide me under the shadow of thy wings*, in another place.

They are called *hidden ones* (I think) principally, because the *world* knowes them not; because the Devill alway hath some *vail* upon the eyes of the wicked, that they are not able to *know* the Saints *as Saints*. 1 Ioh. 3. *Now we are the sons of God, and the world knowes us not*. It is the cleareſt note of a man truly carnall, that hath nothing of *God* in him, he will tell you that he knows not who are *Gods* children and Saints, and who are not, the Devill hath so many wayes, and *nick-names*; as to call them *Lollards*, and *Schismaticks*, and *Puritans*, and now there are more *nick-names* then ever. So God hath his Saints, and people, they are his *treasure*, and *peculiar* ones, but he *hides* them from the world: for it is not in the apprehension of wicked men to persecute the Saints *as Saints*, but they persecute them as *Schismaticks*, or *hereticks* one way or other; yet it may be they may be Gods *hidden* ones. Therefore what you do against Gods hidden ones, you do against him. I beseech you take heed how you *consult*, and *conspire* against people that make

make any *profeſſion* of *Religion*, though you think they be *hereticall*, or *Schiſmaticks*, and it may be they are ſo, and it may be they are *Gods hidden ones*: it may be becauſe of my fleſhlineſs I think him to be an *heretick* or a *Schiſmatick*, and it may be he is a *Saint*, and *childe of God*, and one of his *hidden ones*.

In the next verſe he layes down the conſpiracie, what it was that they craftily conſulted of.

Ver. 4. *Come and let us cut them off from being a Nation, that the name of Iſrael may be no more in remembrance.*

The deſires of the wicked are not to ſuppreſs one, or two, or a few of the Saints (though indeed they light upon a few, and God never ſuffers them to touch all) but the maine deſign is wholly to *root out* godlines, and the *people of* God, that they may not be a Nation. The maine deſign of perſecutors.

For if you conſider the *ground* of perſecution, it is not any one particular thing in a perſon: but the deſigne of Satan (whoſe part they act, who is the old ſerpent) is to *overthrow the whole Kingdome of God* to deſtroy the *ſeed of the woman*: therefore whoſoever ſets himſelf againſt *one*, his aime is (if he obſerve his own heart) if he could to deſtroy all. And in the times before, when men *durſt* ſpeak the language of their hearts, *Bonner* would ſay, *I wiſh that all the hereticks were in a ſack in the midſt of the Sea*. And many Biſhops among us have gloried, that they had *not one Puritan* left in their Dioceſs. And ſome of late have bragged that they hoped their would not be roome for *one puritan* in *England*; before thoſe *ſeurvie names* that are rife among us now came up. It may be if we obſerve we ſhall hear ſome of the ſame phraſes ſtill, though the words be altered the deſigne is the ſame.

Come, let us cut them off from being a Nation.

You ſee that Satan is not willing to have *one Saint* on earth, not *one ordinance*, or *one Goſpell-ſermon*. It is *too low* a deſigne for Satan to aime at a *particular* perſon. Juſt as it was with *Haman* in the book of *Heſter*; he might have puniſhed *Mordecai* if he would, but it was *too low* a thing, he would cut of the *whole ſeed of the Iews*, that there ſhould not be *one* left. That is the reaſon that *Pareus*, a learned man gives, why the Saints are ſaid to be a people that *are not*, 1 *Cor.* 1. becauſe the people of the world *wiſh that they were not*; the world *deſires that they were not* nor *any thing* that belongs to them.

Therefore I beſeech you take this caveat from the *Lord*, that you would take heed how you carry your ſelves againſt the Saints, though they be but ſome *few particular perſons*; though it may be there may be ſome *weakneſs* in them that may provoke your corruptions: for if you once begin to fall on perſecuting, to oppoſe *Chriſt Ieſus* or his people, though you begin with a few, firſt one, and then another, you will unawares fall into the *tide*, into the *ſtreame*; to ſet on the *whole deſigne* of the Devill, that is, to cut *off the people of God from being a Nation, that the name of Iſrael may be no more remembred.* It is an eaſie thing to fall into the *ſtreame* of perſecution. There is no man that ſets himſelf againſt the whole Generation of Saints *at once*; but firſt he quarrells with *this* profeſſor, and then with that; and it may be there is a reaſon to diſlike *this*, and pretended reaſon to diſlike the wayes of *that*, till at laſt he come to be an *abſolute* perſecuter of *all godlineſſe*.

The

The prophet tells the *Lord* what the *deſigne* is, and then doth preſs God forward; in *verſe* 5. he tells him of their *conſultation* again: he had ſpoken it three times before, and here again. *They have conſulted together with one conſent, they are confederate againſt thee.*

The prophet would have God *hearken* to him, and *take notice* of his complaint from two arguments.

The one is from the *depth* of their conſpiracies, and their *diligent* and *earneſt* conſultation.

And the other was, becauſe whatſoever they did againſt his *hidden ones*, he tells God it was againſt *him*. So that (*beloved*) it is a great argument with God to *awaken* and *ſtir him up* againſt the wicked, and to *help* his people; when the wicked *conſult*, and *plot* together. It is a ſore thing when men *occaſionally* and *accidentally*, and *Ignorantly* fall into the ſtreame of the wicked, to do things againſt the *Saints*: but it is more grievous when they *conſult*, and are *confederate*, and *aſſociat* themſelves together, and beat their heads, and brains together, and lay ſnare upon ſnare, and deſigne upon deſigne, againſt the hidden ones of God.

God perſecuted in the Saints.

Know beloved, and be ſure that there is no *conſultation* ſo ſecret but God knowes it; there is nothing ſo hidden, but it is *open to the backbone* before him, as it is *Heb.* 4. It is a thing of jealouſie that God will not ſuffer, when people *conſult* together againſt God and his people. It is enough, and too much that oft times *ignorantly*, and *raſhly* we ſpeak and do againſt the Saints (as a man out of *frailty* may do) but if we go to *conſult* once, there are thouſands of Saints that will *awaken God*, and wiſh God to come to the conſulta-

tion. Therefore whatsoever we do of ignorance, God may *pardon*, and *pity*: but *take heed* of all *conspiring*, and *consulting* against the *Saints*. And remember that I warne you this day, that if you hear that there is any *meeting* against the *Saints*, that there is a *designe* going on to root them out in this, or that *notion*: for I love not those *names*, nor *plead* for this or that way, but when it is against the *Saints*, as a *blind* man may *see* in such *wayes* as the world *useth*. I beseech you that come here to *hear God*, Take *warning*; have nothing to do with their *conspiracies* and *plottings*: for *God* will not brook that.

They are confederate against thee.

It is an old common truth, commonly known to the *Saints*, and to the *world too*; whatsoever you do against the *Saints*, you do against *God*, *he that toucheth you* (saith God) *toucheth the apple of mine eye. In all their afflictions he is afflicted*, and (saith the *Lord Christ*) *the reproaches of them that reproached thee fell on me*; in another case. And that known place *Acts* 9. when *Paul* was going on a *designe* to *Damascus* to persecute the Saints, *the Lord Christ met him by the way*; and said, *Saul, Saul, why persecutest thou me?* He doth not say, why dost thou go to *Damascus*, and arm wicked people to destroy my *children*? He speaks not such a word: but he saith, Thou persecutest *me*. For the poor *Saints* they are *under covert*, they are *married* to *Christ*, and we cannot *defend* our *selves*, but we are *married* to one that will *defend* our *suit*, and what is done, he takes it as done to *himself*, and will accordingly judge them that do it.

Whatsoever good you do to the *Saints*, the *Lord* takes

takes it as done to *him*; and whatsoever *evill* you do to the *Saints*, the *Lord* takes it as done to *him*; *Mat.* 25. *When I was hungry you fed me, when I was naked ye cloathed me, when I was in prison you visited me, And they shall say, Lord, when did we see thee hungry, or naked, or in prison? In as much as you did it to one of these little ones, you did it to me.* Whereupon *Calvin* saith, that *God*, and his *Saints*, *God*, and the people of God are *one*. We are too subject to forget *Christ* in his *members*; we think not that we *offend Christ*, when out of imperiousness, or out of heat or the like, we offend a *poor Saint*: and we think not that we help *Christ Iesus* directly when we help a *poor Saint*, if we did, we would be more wary in the one, and more ready and forward in the other.

The prophet having entred his *suit*, and *complaint* in generall, he comes to *particulars*, and tells God who they are that had done this. God might say, Who are these that *conspire* against me, and against my people, and hidden ones? Lord (saith the prophet) I will tell thee who they are.

The Tabernacles of Edom, and the Ishmalities: of Moab and the Hagarens; Geball, and Amon, and Amalek, the Philistines and them that dwell at Tyre.

The particulars of the complaint opened.

He names some ten *Nations*, that joyned together against *one poor Israel*. It is a thing you should observe that when the people of God are *conspired* against, God rests not in *generall complaints*, but he will *know* who they are. As I told you, he is the *Lord of Hosts*, the great *Generall*. When there is a *mutiny* the *Generall* asks, what Officer, or what Corporall, or what Sergeant, or who did begin the *mutiny*? and it is a fear-

fearfull thing when a poore persecuted *Saint* shall bring thy name as a *persecutor* before the *God* of heaven. When a poor *Saint* shall go home and say, There is a *confederacie in London*, a *conspiracie* against the Saints of *God*; and when a poor Saint shall say, such a *Magistrate*, such a *Minister*, such a man in such a street, such a woman set her husband against the *Saints*, and against thine *ordinances*: it is a fearfull thing. Therefore I remember a blessed woman, if it be true that is reported of her in the book of *Martyrs*, that when the wicked *abused* her, and *reproached* her, and *oppressed* her, she would say no more but this, *I will go home, and tell my father*: give over, or else I will bring your names before *God*, and tell him: there was all, and that was enough: for he would presently take it up. A man may better bear a pound of dirt on his *feet*, then a graine of dirt in his *eye*; the Saints are the *Apple of Gods eye*. And a poor Saint he need say no more, but there is such a man delights in nothing but *confederacie* against the people of *God*; he delights in nothing but to have them oppreſt; he need say no more.

Note

But let us a little view these *Nations* that were joyned together; they were very *numerous*, very many. The best place in the world will afford company enough if a man will *conspire*, and *plot* against the *Saints*. It is no argument for a man to say, Such a *Gentleman*, and such a *Magistrate* is in, and such a one hath put his hand to it, and they plead for it; that is not enough, here are ten *Nations*; people enough, A man must *not go with a multitude to do evil*. It is rather an argument that the thing is *evil* when there is a *multitude*,

multitude, eſpecially when it is a *multitude* of *people* that are ſet upon no good, that the moſt are *whore-mongers*, or *drunkards*, or *covetous* men; when there are a *multitude* of ſuch, then the *multitude* is an argument rather that the *deſigne* is naught, though they be not thorowly *acquainted* what it is.

But let us look upon them in particular.

Firſt, The *Tabernacles of Edom* were there, they are firſt ſet down. Now who this people of *Edom* were, you ſhall ſee *Deut.* 2. *They were the ſeed of Eſau*, *God* had forbid the *children of Iſrael* when they were going up to *Canaan*, they that ſhould not *diſtreſs Moab*, *and Edom*, *but ſhould buy every thing for their money*; they ſhould not *plunder* (as we uſe to ſay) nor do any thing *unrighteouſly*; becauſe *God* had given *Mount Seir to Edom*, a people that had received abundance of *kindneſſes* from *Iſrael*, and when they paſſed thorow their *country*, though they were a *wicked* people, yet they *paid money* for their very water, as it is in the beginning of *Deuteronomie*. And the *Holy Ghoſt* put them in the *fore-front*, that *Edom* of all others ſhould do it.

The Tabernacles of Edom.

That is, the *Souldiers that lived in tabernacles*, *or tents*: *for they uſed tents in their Armies*, as we ſee clearly, *Iudg.* 7. There was a *cake* comes, and throwes down their *tents*. *The Tabernacles of Edom*; that is, the *Souldiery*, part of *Edom*, they were they that did this.

Beloved, they of all others the *Lord* takes *notice* of in *conſpiring againſt the Saints*, who have received *kindneſs* from the Saints.

How many men have we ſeen in *England*, that

have received many *courteſies* in their wants of the *people of God*, and when they have been in diſtreſs otherwiſe; yet after all their purpoſes, they have come to *cut their throats*, *God* takes *notice* of them more then others, Therefore 2 *Chron.* 20. 11. you ſhall read of *Moab*, and *Amon*, and thoſe of *Mount Seir*, they were coming to fight againſt *Iehoſaphat*: *Iehoſaphat* enters the ſuit to *God*; he ſets himſelf to ſeek the *Lord*, and among the reſt of his arguments, this is one, *behold* (ſaith he) *how they reward us, to come to caſt us out of the poſeſsion that thou haſt given us to inherit*, you ſhall read in ver. 10. *And now behold the children of Ammon, and Moab, and Mount Seir, whom thou wouldſt not let Iſrael invade, when they came out of the Land of Egypt, but they turned from them and deſtroyed them not.* (ſaith *Iehoſaphat*) When we came out of *Egypt*, thou commandedſt us that we ſhould *not deſtroy them*, and that we ſhould *pay* for every thing we took; and behold how they requite us. There are few wicked *people*, but they receive *courteſies* from the Saints: but when they turn *perſecutors* (it is a pittifull thing, conſider of it) in the *black roll* of the accuſations of the Saints, the *Lord* will have them put in the firſt place. *The Tabernacles of Edom.*

And the Iſhmalites.

That is, the ſeed of *Iſhmael*, that preſecuted his brother *Iſaac*, and jeered him, and laughed at him.

And of Moab.

Moab was one of the children of *Lot*.

The Hagarens.

That is, thoſe that came from *Hagar*: for though they were the ſame people, ſometimes they are called

Iſhmalites

Ishmalites from their *father*, or *Hagarens* from their *Grand mother Hagar*.

Geball.

Geball, they say, was a Nation near *Zidon* where *Solomon* sent to fetch gold.

Ammon.

Ammon, was one of the sons of *Lot* by incest.

Amalek

Was one of those that first fought against *Israel*, *Exod.* 17. that *God sware should be cut off*, and *God* sent *Saul* to do it, and he did it not, and he after was cut off by an *Amalekite*.

The Philistines.

We read of the *Philistines* often.

And them that dwell at Tyre.

Tyre was a rich City spoken of by the prophets on the Sea-side.

Ashur also is joyned with them.

Ashur, that is, the *Assyrians* that came from *Aser* one of the children of *Seth*.

They have helped the children of Lot.

That is, they have *holpen Moab*, and *Ammon*, they have strengthened their Arms against *Israel*.

Selah.

That is, take notice. Of what? that they were *numerous*, that did it, and that they were in the first place that had *received kindnesses* of *God* people. And take notice that those that acted most in it were the seed of godly men, *they have holpen the children of Lot.*

Many times the children of Gods people the chiefest persecutors.

Beloved you see by experience many times the *children of Godly people* are the *fiercest* persecutors. All the rest, *Geball*, and those inhabitants of *Tyre*, they were

prophane people, they did but *help* the *children* of *Lot*, it was they that *ſet it on foot*, and carried the *deſigne*, a kinde of *rotten profeſſors*, that are perſecuters of *godly people*.

I have oft thought, if thou be the *childe of a godly man or woman*; though thou have many priviledges that others have not, thou haſt more cauſe to *fear* then *others* have: for uſually it comes to paſſe, that that *Religion* that was in *power* in the *parents*, is onely in *forme* in the *children*: they *learn* their *fathers Religion* by *head*, that they had by *heart*; they *pray* as their *fathers did*, but there is not that *Spirit*; and they can *hear Sermons*, but there is not the *heart* of their *fathers*, and *mothers*: ſo, for a time they keep a *forme* of *godlineſs* that will not laſt, and then on a ſudden they fall into the *ſtream* of *perſecution*; and then all that *head-knowledge* that they have, *ſerves* them for no other *ſtead*, but to make them more *deſperate*, and *skilfull* in perſecuting, and oppoſing, the *people*, and the ways of *God*. Thus you have the *Nations* ſet down that do this.

Now the prophet come to *pray* unto the *Lord* further, or to propheſie: for the *prayers* of the prophets were *propheſies* uſually.

Do unto them, as unto the Midianites, as to Siſera, as to Jabin at the brook Kiſon, which periſhed at Endor, they became as dung for the earth, &c.

The prophet *prayes*, or *propheſies* againſt them two ways.

Firſt, he deſires God that he would puniſh them according to thoſe *patterns* and *examples* of juſtice that he had ſhewed in former times.

Do unto them, as unto the Midianites.

You

You ſhall read of them in *Iudg.* 7. The *Midianites* were as *Graſhoppers for number*, and *Gidion* with an *hundred men, that had Trumpets in their hands, comes upon them, and makes them all flee*, and as they were fleeing, *God* put every mans ſword againſt his fellow, and ſo they ſlew one another. *Do unto them, as unto the Midianites*, that is, daſh their heads together, make their policies to croſſe one another. As we have ſeen in our dayes, all the *conſpiracies* of the wicked turn to the *ruine* of themſelves. Thus the Biſhops came to ruine, *God* put them *one againſt another*, that their *own* plots and policies did overthrow them.

Do unto them, as to Siſera.

You ſhall read of him in *Iudge* 4. he had nine hundred Chariots of Iron going into the field, and all his men were defeated, and he fleeing for his life; *Iaell*, a poore woman, as he was aſleep in the tent, comes, and nailes him in the Temples, and kills him. *Do unto them, as unto Siſera*, that is, be they never ſo *ſtrong*, and have *Chariots of Iron*, thou canſt make *ſmall* meanes; a naile in the hand of a ſilly woman to be their overthrow.

Do to them, as to Iabin, at the brook Kiſon, which periſhed at Endor, they became as dung for the earth

That is, they were ſo *contemptible*, that they were left as a *heap of dung* upon the earth, and no man to *bury* them; and this I ſay is not a meer prayer, but a *propheſie* what the end of ſuch people will be.

Make their nobles like Oreb, and like Zeeb.

Thoſe were *princes* of the *Midianites*; you ſhall read in *Iudge* 7. how they were deſtroyed.

Yea all their Princes like Zebah, and Zalmunna.

Those were *two great Princes* that were slaine by *Gedeon*, *Iudg.* 8.

Who said, Let us take to our selves the houses of God in possession.

Those wicked men that would *destroy the people of God*; and *rule in the house of God*; that would take the houses of *God* in possession, and ruine them, do to them as to *Zebah*, and *Zalmunna*.

Then he comes and speaks more plainly, and desires *God* to punish them, or to let his judgements fall upon them, and those judgements he sets out by three *comparisons*.

The first is, *O my God* (saith the prophet) *make them like a wheele.*

And make them as the stubble before the wind.

And make them as the fire that burneth the wood, and as the flame that setteth the mountains on fire, &c.

O my God, make them as a wheele.

Some conceive, the meaning is, *make them as a wheele going down a hill*, that give it but *half a turne*, and every motion will add strength to its course, the longer it runs down, the *stronger*; so the *meaning is*, let their own *devises*, and *designes*, tumble them *further* and *further* into *misery*; let every thing they do, help to *throw them down to hell*. That is true: but I rather follow the *Hebrew* word that signifies any *round*, *uncertaine*, or *light* thing: for all do not read it *as a wheel*. So the meaning is, *O my God, let them never solidly be able to conclude any thing*, but let them be so unstable that they may *do*, and *undo*, and *say*, and *unsay*; let them not prosper in *any thing*, but do thou *dash* all that they do, let it be as a *feather* or a light thing, tossed *up and*

down

down in the *aire*. That is a thing that we ſee *God* many times doth, he makes the counſells of the wicked though they have wiſe heads, learned heads, and number enough, yet all produce but a *feather*, and all *vapours* into aire.

Let them be as ſtubble before the wind.

That makes me think that the word *wheele* is ſo to be underſtood becauſe of *this* expreſſion: he doth not ſay, Make them as *ſtubble before the fire* (though that be true, and it is ſo expreſt in another place) but as *ſtubble before the wind*. And all do not read it *ſtubble*, but conceive it many be meant *chaffe* or any *light* thing. I adhere to theſe rather; and ſo it comes to the ſame thing, Make them, and all their *deſignes*, and plots *as chaffe before the wind*; let them not go on in a *ſteady* reſolution, and courſe; but *daſh* and *confound* all their projects and policies, and bring them to nothing.

As the fire that burneth the wood, and as the flame that ſetteth the mountains on fire.

That is terrible: the meaning of it is, as we ſee in the verſe following; *Lord*, let thy *tempeſt* and *ſtorm* make them *afraid*: Let thy *judgement* come on them and devour them, as the fire doth *Goſs*, or *Heath*, or *Fearne*, or *furrs*, that one would think a whole *mountaine* were burning when a childe doth but ſet fire on *Furrs*; ſo let thoſe terrible *judgements* and ſtorms of thine take them. And whereto?

There are two ends for it.

Two ends of Gods judgements on the wicked.

1. To work ſhame in them.

Firſt, *that it may fill their faces with ſhame, that they may ſeek thy name*. There are no people ſo wickedly, and miſchievouſly bent againſt the Saints, that they ſhould

should desire God to *ruine*, and *destroy them*, onely, they may *desire God* to send *his tempest*, and *storme* on them, that they may *learn to be afraid*, and *seek the name of the Lord*. As *Steven*, when *Saul*, and the rest stoned him, saith he, *Lord lay it not to their charge*. There is *nothing* more improper and unbecoming a *Saint*, then *revenge*; and a Saint that hath been a slave, and is redeemed, and kept from the *pit* by the *Lord Iesus Christ*, he should not desire the *destruction* of any creature; he hath had *mercy* by the *Gospell*, therefore he should have *mercy* on every *creature*. And *truly* a *man that* knows his own *desert*, and his *nature*, and his *wayes*, and knows how much *grace and mercy* God shewes to *his* soul, he should not desire *the worst man to go to hell, and perish*. Therefore take heed least there be any *spirit of revenge* in any of *Gods* people, though the wicked *conspire* never so much: but desire that the Lord would make all *stubble that they do*, as a *wheele*, as a *vain* thing; or if he will send a *little fire of affliction* upon them, to make *them seek his face*; this is *the utmost we should desire*.

And if God will not do this, that they may be bettered, yet

2. To work amendment in others.

That men may know that thou, whose name alone is Iehovah, art the most high, over all the earth.

Some understand it, as though it were *meant* of the *same people*; for the *word Men* is not in the originall; *that they may know that thou, whose name is Iehovah*. But that is not allowed, and approved by the *generality*: but they take it in generall, and the originall will bear it better; that the *name of Iehovah may be known*, though they *will not* know it: it may be God may

blast

blaſt their counſells, and they will be at it *again*; and God may *caſt fire* among them, and they will not be *aſhamed*: yet others will, they will take notice how *wicked* people conſpired againſt the *people of God* at ſuch a time and in ſuch a place, and God made it as a *bubble*, and plagued, and puniſhed them, and ſent the Peſtilence into their Cities, and families; *they* will not learn; but there are *other* people that will *worſhip Iehovah*, that will *fear* the Lord by ſeeing his *judgements* on others. As *David* ſaith, *When the wicked are taken away as droſſe, my fleſh trembleth for fear of thee, I am afraid of thy judgements*. When he ſaw the wicked *took away as droſſe*, with the *fire* of Gods judgements, he feared. Therefore learn not to deſire their *death*, onely to *pray* for them, and to believe that all their *plottings* againſt the Saints will be as *ſtubble*, and as chaff, they will come to nothing. And if the wicked will not learn by ſeeing God *to croſſe* them; as he hath *croſſed* all their deſignes in our age (bleſſed be his name) yet do thou take notice how God *went againſt* ſuch people, and ſuch a Nation that roſe againſt God; God *croſt*, and *blaſted* them: and be ſure that God will do ſo to the end, to all that riſe againſt him and his people. Only take notice of Gods ways in the world, to *fear* him, and *truſt* in him, and to *wait* for him to come and do what thy ſoul deſireth.

Expoſitions and Obſervations on Psalm 116.

I love the Lord becauſe he hath heard my prayer, and my ſupplications:

Becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.

The ſorrows of death compaſſed me, &c.

I Promiſed if *the Lord would give me ſtrength*, to ſpeak a word unto you this afternoone, concerning the *mercies of God* unto us in the *victories of Scotland*, but eſpecially of *Briſtoll*, becauſe we have *more knowledg* of it, and more *relation to it*, the moſt of us. And therefore I would briefly from this *Pſalm*, take occaſion or ground of what I have to *ſpeak* to you. Two things briefly I ſee here laid down in this *Pſalm*.

The firſt is, the *Pſalmiſt* doth expreſſe the *great mercie of God* to him, in ſome *ſpeciall deliverance*. And that he doth illuſtrate by the *miſery he was in*: for he was in *a very low condition*, full of *tears*, and *prayers*, and

and *sorrow*, and his *feet* were *ready to fall*, so the *Lord heard his prayer*, and *delivered him out of his troubles*, whatsoever they were. That is one thing, he takes notice of the *great mercie of God* to him.

The second is, he doth consider, *what he should do to God*: now God having *delivered him*, what is his duty? For it is a *known lesson* among us, that the *mercies* of God *require somewhat from us* (though all be by his *grace*) And those are here laid down in the *Psalm*, they are *various*, *I will love the Lord*, *I will call upon him while I live*, *I will walk before him in the land of the living*, and diverse such *duties* he lays *upon* himself in consideration of Gods *great mercy to him*. Now I have not *time* and *strength* to go over all, which are many in the *Psalm*, and therefore I will onely tell you a few *thoughts* that I have concerning *Gods mercie* in *bestowing Bristoll* upon us again, and that according to *Davids* method here, which is the most naturall, and the most usuall by the Saints.

First, to take notice of *Gods goodnes in that mercy*.

And secondly to consider *what is our duty*.

Concerning the first, there are abundance of *mercies* and *kindnesses*, *couched*, and *wrapped* up together in that. It was *not only* the taking of a Garrison, but there are *abundance of mercies* in it, and *mingled* with it, you especially that are *concerned* in it, and are *godly*, you know: but in my eye these are the *chiefe* that I see, and am *affected* with.

Gods mercy in the taking in of Bristoll considered in five respects.

The first is. I look upon the *greatnesse* of the *mercie*, I see that all were *great things in*, and *about it*, there was no *meane*, *inconsiderable* thing in it. I know it is a *great City*, the *second* in the Kingdom; and I know

1. In regard of the potent opposition.

alſo, there were *great works* to keep it, I know there were *great*, and *ſtrong*, and *numerous* ſouldiers in it. There were *great reſolutions* in thoſe ſouldiers, And I am ſure too, there was *great miſerie* in the *City* among the *poor* people, and *round about* the City, & hath been theſe *two yeers*, the *plague*, *ſcarſity* of proviſion, and other things. And no man doubts but it is of great *conſequence*, if the *Lord* make it a *bleſſing* to us, if the *Lord ſanctifie* it, it will be of *great conſequence*, not only to *thoſe* parts (being the *chiefe City* in that part of the Kingdom) but to *this City* and to the *whole State*, and Kingdom, I ſee nothing in it but great things.

And therefore me thinks that he that ſhould do *this* for us, ſurely he muſt needs be a *great God*, that *pulled down* the *great pride of that City*, and the *gariſon* in it, that muſt *throw* down thoſe *Bulwarks* (as it were) And therefore, let us *exalt God*, let us conceive of *God* according to his *greatneſſe*: for ſurely, he that did that work there, no man will *doubt*, or *deny* that it was *God*, and that *God* that did it, any man that will *ſeriouſly conſider* of the work, will ſay *he* is a *great God*: therefore let us glorifie *him* in *his* greatneſſe.

2. In regard of the hazard in ſtorming.

Another thing very *obſervable* that we ſhould take *notice* of, is, that the *Lord* hath there preſerved our *friends*, preſerved our *Army* in ſuch a *wonderfull* manner in *ſtorming* that *City*. I have no skill in war, but I think there are no people that go about *ſtorming*, but they reſolve to *loſe many a man*, therefore they will do any thing rather then ſtorme, if it may be *gotten* otherwiſe, and to *ſtorme* ſuch a *City*, ſuch *Forts*, ſuch *ſtrength*, ſuch a *Caſtle*, *double lined* in ſome parts, and to do it by *no very great Army* neither, and that the *Lord* ſhould

ſhould pleaſe to *preſerve* them, that ſo few ſhould be ſlaine or wounded, it is a *wonderfull mercy*. For truly (beloved) when there were but a *few* in the *City*, when the *other ſide* ſought it, they had it not ſo *cheap*, it coſt them the *lives of many hundreds* of them: but this was the *Lords goodneſſe* to his *poor people*, and truly we may ſay as *David* doth here, *he hath inclined his ear to us, and heard our prayer*.

Then a third *bleſſing*, that I take *notice* of in it, is, that *God* ſhould *preſerve our friends from the peſtilence*. We alway *conceived* that if they had that *City*, they knew not what to *do* with it, becauſe of the *peſtilence*, that might *ruine*, and *deſtroy* the Army after they had took it: and as we hear, though they be in the ſame *houſes*, and *quarter* where the *ſickneſſe* was, and have lain in the *beds* where men have *been ſick*, yet we hear little or nothing of the *infection* coming among *them*. Surely, this can be no other but the *finger* of *God*, conſidering how *hot*, and *violent* it was. 3. In preſerving it from the Peſtilence.

Then I *look* upon it *further*, as to conſider what *mercies there had gone in a ſtreight line before*, and how this comes *after*, *mercy* upon *mercy*, *God* adding alway *greater* to the *leſſe*. This hath not been Gods way with us *hitherto*, but if *God heard* us in *one mercy*, *he* gave us a *correction* preſently, if we did get *one garriſon*, we loſt *another*, if we have *one victory*, we loſe *another*. Now that *God*, that is a *Zealous God*, ſhould go on, and not *ſee iniquity* in *his* people, and *paſſe by* their *infirmities*, and ſhould go from *on Fort* to another, and from *one garriſon* to another, and bring in this great *City* to the *reſt*. I ſpeak of it, becauſe the *chief* thing in this *City* is to deſire to ſee the *glory* of God as *Moſes* 4. In that this ſucceeded a ſeries of mercies.

did, to deſire above all things to ſee *God*, *perfect God*. We know *God* is *perfect*, and uſeth not to *work by halves*: but *God* hath *hidden* that attribute in a *great meaſure* among us. He gave us many *overtures of mercie*, but he called for them *back again*, and ſo preſently turned our *joy*, into *ſorrow*. It hath been *famil ar* in all his *diſpenſations* to us, for theſe two, or three yeers; Now that the *Lord* ſhould go on from *one thing to another*, without *interruption*, and caſt nothing in by the way to *imbitter* our mercies, and to go from *leſſe to greater* in this manner, me thinks the *Lord* hath ſhewed himſelf a *perfect God*, as he did to our *fathers* before, and that is a *glorious* attribute.

5. In reſpect of a confiding Governour.

Beſides, it is not a *little mercie* that the *Lord* hath inclined the Parliament to beſtow a *governour* upon that *City* that they may *confide* in: that is a *greater mercy*, then we can now ſpeak of.

And truly if you will give me leave to tell you what I think (for we may haply *judge* of Gods mercie in this, becauſe of our *concernment* further then ſome of you) it is a *great mercie in our apprehenſion*, that the *Lord* hath cleared his people that came thence. For when they came up, I remember well, of all people that came from any part of the Kingdom, as I apprehend (pardon me if I miſapprehend) the *Briſtoll people*, and thoſe parts (though they received much *kindneſſe* from this *City*, which they are bound with *thankfulneſſe ever to acknowledg*, yet) they lay under a *blurr*, becauſe they were looked on as *faulty*, and *defective*, and *negligent*, that they *loſt* the *City*, and *endangered* the Kingdom. That truly beſides their *loſſes*, and *ſufferings* that you cannot *imagine* unleſſe you had ſuffered

ſuffered with them) this was not a *ſmall affliction*, to ſee ſo many *frown* on them, and to add *affliction* to *affliction*, as though if they had been *more valiant*, and *courageous*, they might have *kept* the City, and have *ſaved* it, &c. I meddle not with the *commanders*, and *governours*; but I ſpeak of you that are here, and the *good people of Briſtoll* that uſe to be here: I ſay the *Lord* hath reſtored the *poor people*, to their *home* at leaſt (though that be *naked* enough for them) and hath taken away their *reproach*, for though we ſaid before, that we did what we *could* to *ſave* the *City*, and *ſtood out*, yet it was *generally* thought, that we might have done more: but now it appears to the *world*, that now there were many more then we had, at leaſt three for one, and there were two yeers *works*, *forts*, and *lines* built more then there was then, and we kept them out three dayes in ſtorming, and I hear not that they did one. As ſoon as we *loſt* the City we *capitulated*, ſo did they as ſoon as they loſt it. I ſay not but that we had *weakneſſes*, and (it may be) from the *greateſt* to the *leaſt* wanted *skill* in mannaging it: but I know (and I ſhould know as much as one) that the *people* of *Briſtoll* were valiant from the leaſt to the greateſt. The *Lord* hath taken away the *reproach*: for whereas all others in the *Kingdome* were *pitied*, many *frowned* upon *Briſtoll* men after all their *ſufferings*. There are many other things that are not now *expedient* to inſiſt upon. I leave it to your ſerious conſideration.

And what the goodneſſe of *God* is to us in the *victory in Scotland*, no man (though we know it but in *generall*) can be *ignorant*, how that *Kingdom* being *ſubdued*, *the enemy* would have been over us, and all the three

three *Kingdoms* would have been *gone* in the eye of reason: but *God* hath sent them *seasonable reliefe* beyond all expectation: *A great mercie!*

Now from all this, I will tell you *my thoughts*, what you, and I should *learn*.

First, for ever hereafter we should learn *patiently to wait upon the Lord*, when we have made our *prayers* to him, and he hath made his *promises* to us. We had many promises *in our eye*, and we made our *prayers*, but when the *Lord* gave the *City* into their hands, we thought the *promises*, and our *prayers* were *lost*; neither *did* we see, or *could* understand, how any thing should become of them but onely *shame*, and *reproach*. For we boasted of *God* in the *Pulpits*, and in the *streets*, and at our *work*, that the *Lord was our God*, and *would help us*, and yet the Lord *turned* it *against us*, and there were *few* of us that had so much *grace* as to *wait patiently* on him, and to know that though nothing *appeared* the *vision would speak and would not lie*. But now we are *convinced* of our folly, and we see that God hath *fully answered those prayers of Bristoll*. For those *prayers* I believe did speak *loudest*, of all the *prayers* in England, in *getting* that *City*, And I *value* one of those *prayers* more then an *hundred* now, for they are old *prayers in store*, *stale prayers are good*. And they were *prayers* from *broken*, *afflicted spirits*, and *believing hearts*. And now you see how the *Lord* hath graciously provided *food*, and *raiment* for *his people*, and done the *souls* of many of them *much good*, and in due season restored their *dwellings*, and *habitations* to them. Therefore there is a word in *Rom.* 10. that I did think to open. The Apostle there comparing the righteousnesse

together, he ſaith, *ver.* 5. that the *righteouſneſſe* of the *law* is thus deſcribed by *Moſes*, *The man that doth theſe things, ſhall live in them.* That is the language of the *law*, *he that doth theſe things*, he that *keeps the law* ſhall be ſaved. But the *righteouſneſſe of faith* (the way of *faith*, as the *Apoſtle* calls it, *Gal.* 3. or the way of the *Goſpell*) *ſpeaketh on this wiſe*, it hath *another* kinde of language, *ſay not in thine heart, who ſhall aſcend into heaven? or who ſhall deſcend into the deep? But what ſaith it? The word is nigh thee, the word of faith which we Preach.* That is, this is the *language of faith*, that *Jeſus Chriſt* hath *fulfilled all righteouſneſſe* for us. And how do we come to know this? Here is the *word*, and then the *Spirit* of *faith*; this is the *language*; this is the way of the *Goſpell*, the way of *faith*.

But you will ſay, What is that word of Faith that this is grounded on?

The Apoſtle chooſeth *one Scripture*, verſe 11. in ſtead of all other (as there are *abundance* of Scriptures ſetting forth the *Goſpell way*: but he takes this as *one* of the chief among the reſt) *whoſoever believeth on him ſhall not be aſhamed.* He takes it out of *Iſaiah* 28. *whoſoever believeth on him ſhall not be aſhamed.* He takes (I ſay) that as one of the *chief* Scriptures of *Goſpell*, that is to be the foundation of the *way of faith*: and though you may apply it for the *ſoul*, and *principally* ſo; yet you may for *every thing* elſe, that this is a *generall* and *ſure* rule, he *that believeth on God, ſhall not be aſhamed.* So the Lord hath removed our *reproach.* We heard with our ears *jeering* of *God*, and *Preachers*, and *Preaching*, but now *bleſſed be God* we need not bluſh, we may *own our prayers*, and *ſtand* to our *preaching*, and

glory in the *promiſes* of God: *he that believeth ſhall not be aſhamed.*

Therefore, hereafter, though God doth *delay* a long while, (as this was about *two years*, and a moneth) yet notwithſtanding learn to *believe* in God ſtill, *wait* upon God *patiently*, and either the whole *Goſpell* will not hold, or elſe *this* will: for this is the *pillar* of it; *he that believeth ſhall not be aſhamed. The patient abiding of the meeke ſhall not be aſhamed.* If God ſee a man *meekly*, and *patiently* wait for *him*, his *waiting* ſhall not be in vain, and though it be *long* in our eyes, yet a *thouſand yeers* with *God* are as *one* day, and *one* day as a *thouſand yeers*. And the delay of a *thouſand yeers* is as it were but *a day*, yet he brings about all *his promiſes of mercies ſweetly* for *his glory*, and the *good* of *his people.*

Therefore, whatſoever we would have for *his glory*, and the *good of his people*, let us *follow* God, and *reſt* on his word. Remember that *Goſpell* pillar (I ſay not promiſe, but pillar) *he that believeth ſhall not be aſhamed.* That is one thing.

Another is this, that we ſhould (but God knows *when* we will *learn* it: for people are further, and further from *learning* it every day) me thinks learn *hence* a little in due order and manner to *honour the Saints, and people of God.* A man would think ſo: but blinde men cannot ſee. We know that there is an *Army*, the generality (I hope I may ſay ſo of them) being *godly* people: an *Army* (I think truly, I may ſay without diſparagement to any other) *fearing God*, and *ſeeking his honour*, as much as any *Army* under the cope of heaven theſe five hundred yeers. Bleſſed be *God* that put it in your *hearts* to *reform* them, if there be *any evill* among

among them, it is one of the moſt *glorious works that ever* you did. Now it is no *diſparagement* to God, that *under God*, and *in God* we honour his *people*. Therefore wo to them that call *light* darkneſſe, of which to this day the ſtreets are full all the week long, notwithſtanding the *humility*, the *love*, and *unity*, the *ſelf-deniall*, and all the *graces* that are to be ſeen as *cleare* as the ſun in the firmament in this *Army*, yet you ſhall have *people*, and many that would be called *profeſſors* to *reproach* them, and raile, and ſay, they fight for their *own ends*, they *ſeek themſelves*, they are *no friends to the Parliament*; they meane to get a little *power*, and then to rule *King*, *and Parliament* too. O *blaſphemous ſpeeches!* Beloved, for my part, I have not been there *oft*, but I ſaw more *grace*, in that *ſmall* Army (poor wretches) then in all the Kingdom beſides.

A ſcandalous aſperſion upon the Army, that when they had got the power they intended to rule both King and Parliament.

The admirable graces obſerved in the Army by the Author long ſince.

Firſt, I ſee more *love* there, *their* love is *true* love, and it is love to one another *as they are Saints*, *as they are honeſt men*; and not as ſuch a one *holds a faction* this way, or that way. If one man be wounded, they will all venture their lives to *fetch him off*; and if one *be ſick*, every one *contributes* to his wants; there is abundance of *ſweet love*: There is *unity*: here is *biting*, ſuch a one is a *Presbyterian*; another is an *Independent*, another is an *Anabaptiſt*: there is no ſuch *biting* there: They look not in *mens mouthes*, as men do in *horſes* mouthes, and ſay is he a *Presbyterian*, or an *Independent*? but is he an *honeſt* man, a *godly* man? if he be, he is a *companion* for any *godly* man.

We are the moſt *miſerable men* in the world, this *poor* City: if a man had as much *grace* as *Paul* had, if ſome *Independent* ſee him, and ſay he is *inclining* to

Presbytery, or if a *Presbyterian* ſee him, and ſay, he is *inclining* to *Independencie*, then *let him go*, and *cut his throat*. The Lord pity you, that ſo *Chriſt Ieſus* in the *ſouls* of people may be the *object* of your love. Is there *grace* and *Chriſt* there? be there what there will if there be not that, I have nothing to do. Now if one that is *carnall* joyn with me, or *another*, or a third man in *faction*, we take him. The *Lord* pity us; it is not ſo in the *Army*, It would do you good to go among them twenty four hours to ſee the *unity* that is among them. I ſay, learn to *honour* the Saints.

Then there is a *ſpirituality* there, there is a thing that may be called *ſpirituality* in the Army. There is not onely a *profeſsion*, and *duties*, &c. as we have here, but a kind of *flower of godlineſſe*, ſome ſparklings of their *graces*; there is not onely *grace*, but grace *flying*. As when I was in the *Army*, I ſaw ſome *glory* ſhine in their *graces*, that would *dazle a mans eyes* almoſt as the *Sun*, an *excellencie of grace*, the *ſpirituality of grace*. We ſtrive about low, *carnall things*, about this and that, but they, about the *myſteries* of the Kingdom of God, you may ſee it gloriouſly.

And then what *ſelf-deniall* is there! Who lives there by *plundering*, and *ſtealing*, as many have done, and do? And then, when *honour* is got, how doth every one ſtudy to caſt honour on his *brother*, and not on *himſelf*! and ſtudies *ſilence* not to have his name *mentioned*, but that *God* may have glory, O it is a *glorious* thing.

And then what *fidelity*! If there were nothing in them of all thoſe things in that *flaming* manner, yet me

me thinks their fidelity as *subjects* should make them honourable,

How?

I will tell you how; because that having *no encouragment* almost, but *railing*, and *scoffing*, and *contemning* of them, and *raising reproaches on them*, &c. and the *liberty* of their *conscience* threatned day by day, and *impaired* very much every day by those that *stay at home here*, and *eat the fat* the while; yet notwithstanding they do not (as diverse have done) *lay down* their Armes, and say, I see my *conscience* will be in *slavery* when all is done, and I have *ventured* my life: therefore I will go *beyond Sea*, as many *godly* men have done: but they *resolve*, I will *die* for the Parliament, let them take away my *liberty*, and make me a *slave*, yet we *will* do it, all the *reproaches* cannot discourage them; it is the *joy* of their souls, when they hear of a *skirmish*, or a *fight*, they *leap*. What a glorious spirit is on *English* men!

Therefore (I beseech you) take heed of calling *light* darkness, there is nothing that *provokes God* more: take heed of *raising*, and *nourishing* a cursed *reproach* against the Saints. I say not against *Independents*, or *Presbyterians*, or *Anabaptists*, but I say against *godly* men: I will stand to it, there is the *hatred* against *Christ*, and *godlineße* in them, and then they put it upon *Antinomians*, and *Presbyterians*, and *Anabaptists*, and *Independents*: but they are *blind wretches* that *hate godly* men, and seek to *ruine* the Kingdom, and to *cut the throats* of them. Therefore take heed, *honour* those that *God honours*, If *God* have *honoured* them, and they

honour God, and *love God*, let us in and for God give them *honour* alſo.

Shall I *teach* you another word (and ſo I have done) Learn hence by *experience* (though it be not the beſt miſtreſs) to ſet forward *godly* men (as much as you can) to the work. It is not a *dallying* time; the Kingdom is almoſt *ſunk*, and we have made *experiments* of men, and *things* to try *concluſions*, till we have almoſt *ruined* the Kingdom, though we ſee it not here. It is not a time to *dally* when the Kingdom *gaſps*, you know there is a party of *wicked* men at *Oxford*: here was a great company of *treacherous men choſen for the Parliament* that went to the *King*: Then we have had *experience* of all *Committees*, what things are done by men that are not *right*, that are not *godly*, I meane, not that are not of this or that *faction*, but that are not *godly*.

O Learn, and O that *God* would teach *England* and *London*, and all to be *wiſe* at laſt, that now in all *places*, and *Offices*, and *occaſions* of war, and at *home*, and in *Committees* and any thing. Look not how I may *pleaſe* my *Landlord*, or how I may pleaſe ſuch a *Gentleman*, but if he be a *faithfull godly* man, O ſet him forward. That is the way to *ſave* this poor Kingdom, you will never *ſave* it as long as you ſay, I have ſuch a *kinſman*, and he ſhall be a *Colonel*, and I have ſuch a *Coſen-German*, and he ſhall be a *Committee man*, you will never do *good* ſo. Therefore if God would, and O that he would put it into the hearts of the *Parliament* to imploy *godly* men in this *Army*, that lay *idle* before, and did nothing: you ſee how the Lord hath wonderfully *bleſſed* them, you ſee things done that have not been

been done in our *age* before, such *successions* of victory, and *worthy actions*. Therefore imploy *godly* men, *faithfull men*, *Presbyterians*, or *Independents*, look not at that, but see if they be *godly* men. Let us pray to the *Lord* that God may do it, that *God* may put it into the *hearts* of all so to do.

I shall say two or three words more, and so I have done.

One is, from this of *Bristol*, learn to believe that the *strongest afflictions* will work for our good. We know this was a *strong* affliction, a *sore* affliction that had confounded. There was not a man of us when we came out of *Bristol*, that could render a *reason*, what God did mean in *shaming* our *prayers*, and our *preaching*, and in *scattering* the poor *Saints*: it *amazed* us, we knew not what it meant, yet now we see plainly that God did mean to do our souls *good*; God hath done the souls of many of his people *good*, and God will do their *bodies* good, and every thing shall be for the best; and we hope also, that they now knowing what the *cruelty* and *oppression* of the Enemy is, it will make them more carefull to save the *City*, whereas before, all the world could not make the generality *confident* to the *Parliament*: but now we see God was *wiser* then we, therefore if God bring *strong afflictions* on our selves, or our wives, or children, that we know not what to make of them, let us learn to be *quiet* and *patient*, and to see that God means us well, and that it shall turn to our good.

Another thing is this, that you may learn a little for your *souls* from it, to reason from the *greater* to the *least*, and from the *least* to the *greater*, it is the ordinary

dinary way of Scripture, *If God hath given us his Son, shall he not with him give us all things?* So, I say, thus me thinks you and I may reason, that the Lord that hath *battered* those *Forts*, those *Castles*, or done as good as *broken* them, that all their preparations these two years could not *keep* them, but God hath thrown them *down*; why should I not hope that God will batter down the *bulwark* in my *heart*? I *prayed*, and you *prayed* that God would deliver that *Castle* and *Forts* and those things to our Forces, and they were *strong* and *mighty*, and God did it, and shall not the *Forts* and *Bulwarks* that *Sin* and *Satan* hath in my *heart* be thrown down? Truly, that should help our faith a little to follow God to *throw down* the one as he hath the other. Those *strong holds*, those *strong lusts* that are there, *unbelief* and *worldlinesse*, and *pride*, and *wantonnesse*, and such like things that are in the *souls* of people variously. Methinks this might *increase* our confidence, and stir up our more *earnest prayers* to *God*, that he would be pleased to *throw down* these, as he did the Works of *Bristol*, and to make way for the *King of glory* to come into them.

And I could wish lastly, that you would *help* poor *Bristol* people a little, as much as you can to settle them *comfortably* in their habitations according as the *Parliament* gave order, for they will finde *naked* walls there; and if there be any thing, the *Plague* having been there, it may be they dare not go in. Therefore *incourage* them, *pray* for them, and if it be in your power any way, *help* them a little, for they are but a *few* that are here, and *weak*. *Pray* for them that they may have good *Officers*, and good *Common-Counsel-*

Counsel-men, and good *Ministers*, and the like, you have more *friends* that live here, and it may be more *understanding* then they have, and now is the time if you can do any thing, *help* them a little in that: otherwise for them to go *home*, among a company of *carnal* Aldermen, and *carnal* Common-Counselmen, and *carnal* Ministers, what help shall they have? Therefore *pray* for them, and *help them*, as God shall give you opportunity.

Expositions and Observations on MICAH 4. 1, 2, 3, &c.

But in the last dayes it shall come to passe that the mountaine of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it.

And many Nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Iacob, and he will teach us of his wayes, and we will walk in his paths: for the Law shall go forth of Zion, and the word of the Lord from Ierusalem.

And he shall judge among many people, and rebuke strong Nations afar off; and they shall beat their swords into plow-shares, and their speares into pruning-hooks: Nation shall not lift up a sword against Nation, neither shall they learn war any more.

But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever, and ever.

The blessings of the later times.

HEre are four or five things that the Lord promiseth in the *latter* times.

One is, that the *mountaine of the house of the Lord shall be established in the top of the mountains, and shall be exalted.* That is, the *Church* and *people*

people of *God* and the *things* of *God* ſhall be *exalted* in this world *above* all other things. You know now that the *power* of *Chriſt* is *beneath* all other powers, and the Kingdom of *Chriſt* is *beneath* all other Kingdomes, and the people of *Chriſt* are *beneath* all other people, and the Ordinances of *Chriſt* are *beneath* all other ordinances: but in the *latter* times, *the Mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains.* The time ſhall come when God ſhall *raiſe* his *Church*, and *people*, and his *laws* and *ordinances*, and every thing of *his*, above the world, that the *Saints* ſhall be *more* glorious, and *more* reſpected then all the people in the *world* beſides.

And therefore you that are *Saints*: be not *troubled* to ſee *Chriſt* ſo *low* in the *world*, it grieves them to ſee how every baſe thing gets *over Chriſt*, to ſee how *Chriſt* and his things are *trampled* on in the world. *Chriſt* is as a *Worm*, thou *worm Jacob*, every childe may put his *foot* upon the *head* of a Worm: ſo are all the things of *God*, and have been hitherto, but in *times to come* the Lord ſhall *raiſe his Mountain above all other mountains.*

Another thing promiſed is, that in the *laſt* times, *Many Nations ſhall come and ſay, Come let us go up to the Houſe of the Lord, and to the Mountain of the God of* Jacob, *&c.* that is, when *Chriſt* and his *Laws*, and *Ordinances* ſhall be *exalted*, there will be a greater *Harveſt* among the people then ever there was before.

Firſt, In reſpect of the *extent* of it, *Many Nations ſhall come and ſay.* Whereas now, moſt of the *Nations* of the world are *ignorant* of, or *enemies* to the things

of *Jesus Christ*: there are *few Nations* that hear of the *Name* of *Christ*: but then *many Nations shall come*, *many Nations* that lye in *Paganism*, and *Heathenism*, and *darkness*, *God* will finde a way to *spread* the savor of the *Gospel* to them.

Secondly, then there shall be a great deal of *willingness* to come to *Christ* in his holy *Ordinances*, they shall say, *Come let us go up to the mountain of the House of the Lord, and they shal flow to it*. Now you know what a deal of *preaching* there is to bring home one soul to *God*, a man may *preach*, and *preach*, and scarce ever a one brought *home* to *God*; the *Lord* pours but a little of his *Spirit* with *preaching*, we are to bless his Name for any, but the time shall come, that as soon as the people *hear* they shall *obey*.

The people shall flow unto,

The word is taken from the *Tide*: there are two things meant by it,

First, That then *abundance* of *people* shall come in to the *Lord*, for the *Tide comes in with waves*, and *abundance* of water, it comes not with a *little* water, but with *multitudes*.

Then it comes with *strength* and *power*, that goes through all *opposition*. We see now it is not so, the Lord gives but *little* of his *Spirit*, and therefore there are but *few* that come in to God, and of those *few*, many of them, every little thing turns them off, one is afraid of *persecution*, another of the *loss* of his *estate*, another of the *loss* of *friends*, another of the *loss* of his *grace*, but then they shall flow.

Another thing in this Promise of this glorious Harvest is this: as they shall *flow*, so also they shall be *in-*

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abled, their hearts ſhall be *inlarged* to learn abundance of the Will of God, and *moulded* to a willingneſs to obey it. This is not accompliſhed yet, *They ſhall then ſay, Come, let us go to the houſe of the God of* Jacob.

He will teach us his ways, and we will walk in his paths.

Now you know there is but little *teaching*. Indeed *God teacheth* ſome few *wondrouſly*, more aboundantly then we can *teach*, but yet there be many, though we *ſpeak* much, and though they live under the *Ordinances*, yet they *learn* little; and then that *little* that they do learn, there is very *little power* that goes along to *frame* their *hearts* to do it, but then they ſhall ſay,

We will walk in his ways.

There will be a *power*, that when the Saints hear the *word* from God, they ſhall not be alway *wiſhing*, and *woulding*, and ſay I *would I could do ſo*: but there ſhall be a *power* with the *word*, whereby they ſhall be *enabled* to do it.

Another thing promiſed in the laſt times is, that,

They ſhall beat their ſwords into plow-ſhares and their ſpeares into pruning hooks, &c.

The *Lord* will end theſe *wars* that are among the *Nations*, that make the lives of people and of the *Saints* uncomfortable. And eſpecially (as I take it with ſubmiſſion to the people of God that are wiſe) that the *wars* here *principally* meant are *wars* for *Religion*, as appears by the verſes following, *they ſhal beat their ſwords into plow-ſhares, and their ſpears into pruning hooks*. They ſhall then give over wars, and live *peaceably* together; whereas you know now moſt of the wars in the world are about *Religion*. The *Turk* would come, and *ſubdue*

Chriſtendom to ſet up the *worſhip* of his *Mahomet*, the *Pope* would deſtroy him to ſet up his *Religion*, and ſo all over the world there is a diſpoſition, that with *fire*, and *fagot*, and *ſword*, and *ſpear*; we would bring men to worſhip God, every man according to his own *fancie*, But (ſaith he) then there ſhall be no ſuch *wars*, *every man ſhall ſit under his own vine, and under his own fig-tree, and none ſhall make them afraid, The mouth of the Lord hath ſpoken it.* Then they ſhall be *quiet*, there ſhall not be ſuch *perſecuting* in the world.

For all people will walk, every one in the name of his God, and we will walk in the name of the Lord our God for evermore.

That is the reaſon why I think it is meant of *wars* about *Religion*: becauſe it is ſaid, *all people will walk every one in the name of his God, and we will walk in the name of our God alſo.* That is, people ſhall not be *forced* to *worſhip* this or that God, or this way, or that way, with *ſword*, and *ſpear*, but they ſhall *all ſit under their own vines*: that ſhall be the fruit of that *abundance* of teaching that there will be, *every Nation will walk in the name of his* God, and we *will walk in the name of the Lord our God for ever.*

Not (beloved) but that the *Lord Ieſus* hath *left*, and doth ſtill *continue* to the end of the world a way of *ſpirituall cenſure*, and *puniſhments* for people that ſin againſt him. It is not meant that people in the laſt times ſhall go *where* they will, and do *what* they liſt; no, we have *ordinances* in the Church *given* by *Chriſt* for the *correction* of thoſe that walk *inordinately*; we are to *deliver* our ſelves from them, and to *deliver them up to Satan.* But in reſpect of the *main courſe* that

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the *world* hath been in, and is to this day, they shall not then be under *censures* for those *trifles*, and *trifles*, as hitherto the way hath been by *fire*, and *fagot*, and *sword*: but (saith the Holy Ghost) *it shall not be so then, every one shall walk in the name of his God, and we will walk in the name of the Lord our God for evermore.*

Then here is another mercie.

In that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halted a remnant, and her that was cast afar off a strong Nation, and the Lord shall reign over them in Mount Zion, from henceforth even for ever.

That is, we may know the *worth* of mercies, by the *presence* of miseries; we see now some *halting*, some *runing* into errours, and blasphemies, and we know not what to do: but then *the Lord will make them that halt a remnant*; the Lord will *gather* the people that *halt* and go *aside*, and he will *settle*, and *confirm* them in the truth. These are the *thoughts* of the Lord, and the *counsells* of *God* concerning the *last* dayes. Therefore we are the while to *wait patiently* for the Lord, and to *pray earnestly* that God would make good his *promise* to us: and not to *loose* our selves (as we are apt) to see the *disorders* and *confusions* of Churches and *Common-wealths* in these days. But as people that are in a *storm*, we should look when the *cloud* will be over, that the Lord will give *fairer weather*, and *remove* all these things, when the *last*, and *blessed*, and *best* dayes shall come. And this is the chief thing that the prophet here aimes at.

Expositions

Expoſitions and Obſervations on Habakkuk 2. 4.

But the juſt ſhall live by his faith.

I Will not ſtand now to ſhew you what a *juſt* man is. Only in a word take *notice* that the *juſt* man here meant, is not a man that is *juſt in his own ſight* or in his *own perſonall righteouſneſſe*, or *juſt* in the *eſteeme of the world*: though men be ſo *called*, and not *improperly*: he is a *juſt man* that *deales* juſtly: but the *juſt man* in the *Goſpell language*, is a man that though he be not *greatly eſteemed* in the world; and though he hath *many things* that make him ſeem *leſs juſt* then many *morall* men that *ſeem* juſt, yet according to the law of God he is *juſt*, we are to *declare* him ſo, the Goſpell *declares* him *juſt*, becauſe God hath *received a righteouſneſs* whereby he *calls him juſt*; he *calls* him *juſt*, becauſe *Ieſus Chriſt* is *made righteouſneſs* to him. *Now the juſt man lives by his faith four wayes.*

The juſt man lives by faith four wayes.

1. In reſpect of juſtification.

He lives by faith, firſt *in reſpect of juſtification*; there is a *light* that the Saints have, that whereas, as *ſinners* they

they were *dead* before in *trespasses*, and *sins*, they now *see* themselves *acquitted* of all their *debts*, they *see Gods justice satisfied* and his *law fulfilled*, and they *see* themselves *just* men: whereas they were *dead* in law before, now, in law (or in *Gospell* as it were) they are *alive* again. For so it is, that every man, and woman among us, though he be never so *honest*, or *civill*, or *faithfull* in holy duties, *&c.* yet if he be not *justified* by the *righteousnesse* of *Iesus Christ*, he is a *dead man* in the *language* of God, and according to the *law* of God. Just as a man at the *barr* that is *condemned to die*, he is a *dead* man in law, though the *sentence*, as *Solomon* saith, be *sometimes delayed*, *and put off*, and *not executed*: he may be *reprived* a little, from one yeer to another, but he is a *dead man*, that is, he is an *unjustified* man: so if God hath not given thee the *righteousnesse of Christ*, and a heart to *lay hold* of that, be what thou wilt *in thy self*, and do what thou canst *of thy self*, yet thou art a *dead man*, and those that *lay hold* of that *righteousnesse* are *living men*. This *life* is much spoken of *Rom.* 5. how we are *dead* by the *first Adam*, and *alive* by the *second Adam*, that *life* is our *justification*, vers. 17. *By one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousnesse, shall reign in life by one, Iesus Christ.*

There is secondly, *a life of sanctification*, *Ephes.* 4. *they were strangers from the life of God*; that is, the *life of holinesse*, and their *hearts were heardned*, and *carried away with lasciviousnesse*, &c. Thus a man comes to *live by faith*: for all that thou dost, though thou *account* it *holinesse*, and the world may *account* thee a *holy* man, yet if every graine of thy *grace*, and *holi-*

1. In respect of sanctification.

neſſe do not come from *Chriſt* by the *power of faith*, thou art but a *dead man*, and all thy *works are* but *dead works*.

3. Faith is their aſſurance.

Then thirdly, the Saints live by faith, that is, *the life of aſſurance* (as I may ſo call it) the Saints they hold their *aſſurance* of the former by the *power of faith* (not by ſenſe) for a while at leaſt: they *know* they are *Saints*, how do they know it? by *faith*: they *know* they are *juſtified*, how do they *know* it? By *Faith*.

True it is, when God gives them the *knowledge of ſenſe*, they muſt not *ſhut their eyes* one day that they have it, but our eyes are ſo *dim* that we are ready to *miſtake*; ſo that the maine courſe of a mans *life* is by *faith from Gods love in Chriſt* in the free *Covenant*, which *Covenant* conſiſts in ſuch *promiſes*, which *promiſes* ſpeak to me by ſuch *ordinances* as this, and the Lords Supper, *&c.* This is a third way.

4. It is their ſupport in afflictions.

Fourthly, and laſtly, the *Saints live by faith*, that is, *in all afflictions they do bear up their ſpirits, and are ſupported by the power of faith upon the word*, though there be nothing ſeen, and appear. A *naturall* man cannot *hold up*, but *ſink*, further then there is ſome *ſenſible*, viſible thing to *hold him up*: but the *juſt*, thoſe that are *Saints*, they have an *art*, a *myſticall art*, whereby when they *ſee* nothing, but have a *word*, wherein God hath *promiſed* to do this, or that for them, they can *bear up* themſelves, and ſo go on as *chearfully* as if they did *enjoy*, or as if they did *ſee* their deliverance. Thus *Habakkuk*, we read, this proverb. verſe 1, 2, 3. *The viſion is for an appointed time, in the end it will ſpeak, and not lie: though it tarry, wait for it, becauſe it will ſurely come,*

come, it will not tary, Behold, his soul which is lifted up, is not upright in him; but the just shall live by his faith.

There was a *vision* that did *promise good* to this people, but this *vision* must *tarry* a little, it must not be performed *presently*: but they might say, how shall we do in the *mean while? The just shall live by his faith.* Though there be nothing *seen*, yet notwithstanding they shall *bear* themselves, and *carry* themselves *chearfully*, and *comfortably*, and *contentedly* by beholding the *truth* of the busines, and the sweet *expectation* they have of it, as if it were *come* already. You have the proverb repeated by the Apostle in the Epistle to the *Hebrews*, in this sense, *yet a little while, and he that shall come will come, and will not tarry. You have need of patience*, saith the Apostle. They were in great *afflictions*, there was a *promise* that God would *help* them, but what shall we do in the meane *while*, while the *grasse grows?* In the meane while the *just shall live by his faith*; he shall *drive on* and *carry on the work*, and *bear up* himself, and his spirit, and his comfort, and all on the *word of the Lord*, and he shall do all this by his *faith.* So that this being the lesson shortly (though I be not able yet to *clear* this fully to you: for truly this is a lesson wherein we still shall want *light*, we are not able to see it perfectly, it is *from faith to faith*, saith the Apostle. That is, we come from *one degree* of faith to *another* to *live by faith*: there are *many kinds*, *many degrees* of living by *faith*) Now this is it that I would commend to you, and exhort you to, that you would *seek* the Lord, and *study* the Scriptures, that you might come to this, that you may *live by faith.*

First of all, in the grosser part of it, concerning *sanctification* (that is an easie thing to be understood) that you would not *regard*, or *weigh* any thing in all your *profession*, but what doth come from *Iesus Christ* by *faith*. Truly, much of our *Religion*, is a *naturall* kinde of Religion, and much of that which is like good in us, doth not *spring* from *Iesus Christ*, and whatsoever is not *from him*, will never be accepted *by him*. We have many *morall vertues* from old *Adam*, that we *gild* over, and account them *graces*, but God *loaths* them. We have many duties that we have *taken up* in the imitation of others, by *good education* or the *power of the letter* Preached to us, and yet this is not the *life of faith*, it is not *holinesse by faith*.

And therefore, let us not (like many professors) study the *muchnesse* of Religion, or the *plausiblenesse* of it without; as that I am able to *preach*, as other *preachers* do, and you are able to *pray* in a day of *humiliation* as other professors do, this is nothing: but let us labour that that *little holinesse* that is in us, may clearly *proceed* from the *Lord Iesus Christ*. One had better have a Garden of a few *true*, and *pleasant* Flowers, though there be but a *few*, then to have a Garden with *some Flowers*, and a world of *trash* like Flowers, there is no *pleasure* in it. Now, I fear that much of thy best *duties spring* from *old Adam*, much of thy best *prayers*, and much (it may be) of that *Religion* whereby thou art *accounted* a professor: much of it, I fear, is nothing but *old Adam*, and his *ruines* screwed up, and varnished, or gilded, and not from the *Lord Iesus Christ*.

And therefore remember this, that as *drunkennesse*, and

and *whoredom*, and those grosse, and scandalous *works of darknesse*, are called *dead works*, so every *graine*, every *stamp* of good in thee, if it be not from the *new Adam*, it is but a *dead work*. I could shew you how you shall know the one from the other, but that the time is short, and I must not hinder other occasions; Therefore I leave that upon your thoughts that you may pray to the *Lord*: Lord; I do not care how men *conceive* of me, I care not though I be among the *least of all Saints*, as *Paul* saith, if *I be reckoned the least of all Saints*, so that that little Saint-ship, and holinesse that is in me *flow from Christ*, that it be a grace from *his grace*, and light from *his light*.

But the other truth is wondrous hard to expresse, that we should in respect of *justification*, and *assurance* learn the Art of *living by faith*, that when the Lord shall take away all *comfortable objects of sight*, and *sense*, that we can *see* nothing, we cannot *pray* at all; we see *corruption* upon *corruption*, and *waves* of temptations one upon another, and no *working* within to relieve us, that I am able then to *live by faith*; that is, to see a *righteousnesse in Iesus Christ*, and to *build* upon his *word*, and *Covenant*, to hold my self, and my *assurance* still, I am a *son* still, *everlasting life* belongs to me still, though I *feele*, and see nothing, but *hell*, and something worse if it may be, yet notwithstanding I am a *Saint*, and I am *righteous*, and *just*, and the Lord is my *father*, and hath reserved *everlasting life* for me.

Beloved, the life that Christians ordinarily do live, it is a life *mingled* with faith, and sense: for if God give me *free grace*, why should not I rejoyce in it? If I clearly see the *first fruits* of the Kingdom of heaven,

why should I exclude my reason not to conclude that there is *more grace* behind?

But there are *other Saints* that have a *mixture* of *faith* and sense, that take away sense, and their *faith* is gone, their *faith* is grounded upon sense. And I have oft times looked in to my soul, and thought why the Lord suffered me to be carryed away with *corruptions*, and to be overwhelmed with *temptations*, whereas *he hates* these things, and *I hate* them, and I *weary him*, and *they weary* me, and he can help it, and I cannot; why he should do thus, to suffer me to pray, and I cannot overcome? There are many reasons the Lord hath given in to my soul from time to time: but of all reasons this is the chief, that the Lord thereby would inure us to live by *faith*. The Lord comes many times when we are compassed about with *grace*, and *holinesse*, and can go as you do into your Gardens, and take now one Flower, and then another, and make a posie of *grace*, I behold my *love* to the Saints, and my *delight* in God, and my *uprightnesse* in my calling, and I make a *posie* of them, God comes and *dashes* it all, every jot, and what shall I say now? Now for a man to be able to take up a *promise* that the *just shall live by his faith*, that is, I am still as just as ever I was, and I am *assured* of it (in a sort) as much as ever, without the least graine of any thing *felt* or *seen*, and I bear up my profession, and all my works, as if I had those *views* of graces that once I had, now all is gone. Whereas, ordinarily when God dasheth all this way, what is the fruit of it? Then a man concludes, I am an *hypocrite*, I am a *damned creature*, I

cannot

cannot believe, then I muſt ſit in a holy moping, why? becauſe ſenſe is gone, *faith* is gone almoſt, *faith* ſtays no longer then *ſenſe*, and that is a ſigne that you alway lived by *ſenſe*: God takes occaſion many times to *daſh* all that ever is in us, and that ever hath been done by us; God will write *hypocriſie* upon it, he will make us *read* ſo at leaſt, doſt thou ſee what thou art? There is no creature *more carnall*; and in that thou haſt done, there is this *crookedneſſe*, and that *hypocriſie*, there is this *guile*, and that, all is *naught*. Then the Lord by this teaches one to go a *high-lone*, without *crutches*; one of theſe *faintings* teacheth one to go without a *ſtaffe*, alone. And therein alſo is the glory of God, that is glorious in all his works of creation, and providence, glorious in war, *knapping the ſpear aſunder*: but his glory in the *Goſpell* is more, that uſually when God hath ſhewed a Saint his *confuſion* and *wickedneſſe*, to *magnifie* his *grace* the more, then ordinarily, God takes theſe times to do more for a poor ſoul, then ever he did at any time: the Lord will then give a *new ſeal* of the pardon of ſins, and *new diſcoveries* of the *myſteries* of the Goſpell, and of *Ieſus Chriſt* in the midſt of theſe *confuſions*. But it is the hardeſt thing in the world, to live *clearly by faith* when ſenſe is gone; there is that I drive at all this while. I ſee poor creatures moping every where, and when *ſenſe* is out, then their candle is out, as *Iob* ſaith, *How oft is the candle of the wicked put out?* So, that Saint that lives by ſenſe, his comfort is no longer then he *ſees*, and *feels* grace, he hath *aſſurance* of Gods love no longer then

then he *feels* grace. So there are but few of you that have a *root of faith*, that in all the ebbings, and flowings of grace, your *comfort*, and *strength*, and *assurance* by Faith goes on in its course as before. Now desire the Lord to bring you to this clearely, that according to this blessed proverb you may *live by faith*.

Expositions

Expoſitions and Obſervations on Matthew 19. *ult.*

But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

THe occaſion of this ſpeech of our Saviour was, there was a *young* man, a very *rich young* man that came to *Chriſt*, and would learn the *way to heaven* of *him*. And our *Lord* he cuts him out a *task* too hard for his *carnall heart*, among the reſt, to *give all that he had to the poor*. The young man was very *ſad*, and *went away*, becauſe he was *very rich*, It may be a *poor* man might have done it: but the more *riches* men have, the more *loath* they are to part with it. Whereupon, ſaith our *Lord*, you may ſee how *hard it is for a rich man to enter into the Kingdom of heaven, A Camell may go thorow the eye of a needle as ſoone*. Whereupon his Diſciples replied in a *vaunting* way, crowing over the man, *Maſter, what ſhall we have?* we have done gallantly, *we have forſaken all that we have, and have followed thee; what ſhall we have therefore?* Saith our Lord *Chriſt*, You ſhall have a large *reward* I confeſſe, *I ſay unto you. Ye*

which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve Thrones. And every one that hath forsaken houses, or land, or children, or father, or mother, or wife for my names sake, shall receive an hundred fold here, and shall inherit everlasting life. For, saith he (he puts this correction upon it) here is a large reward, as if he should say, if the *young* man had followed my *advice* he had been no *loser*, nor you shall not, *but many that are first shall be last, and the last shall be first.* As if he should say, I would not have you to be *proud*, and to *crow* over that poor man that is run from me, because you *are old Disciples*; it may be that man may *come back* again to me, and be my *best servant* when you may *run* away: *for many that are first shall be last, and the last shall be first.* And thereupon our Lord in the next Chapter, on purpose to this end to *bring down* their spirits, he expresseth himself in a whole parable of *a man that hired servants*, and he that came at the *last hour received as much as he that came at the beginning of the day*; he takes down their spirits from being *too high* over poor sinners. So that is the lesson that I desire you seriously to consider of, the text it self shall be the Doctrine, that

Many that are first shall be last.

I say, many *sinners*, and *slow* professors, shall be *first*, and *formost* in the ways of godlines; and many *old professors* that have been *once* zealous, shall be *last*, and *lowest* in the formes of *Religion* and *godlinesse*.

I need not tell you that there are *severall formes* of godlinesse. There are (as Iohn saith) *fathers*, and *young men*, and *children*; there is the *weak*, and the *strong*, the

the *ſpirituall*, and the *carnall*. Now God (I ſay) hath caſt it ſo that ordinarily the *weak* ſhall outrun the *ſtrong*, the *childe* ſhall go before his *father*, the *young*, *green*, *ſlow* profeſſors; ſhall be in heaven, and the way to heaven before the *old* profeſſor, and they that were *firſt* ſhall be *laſt*, and they that were *laſt* ſhall now be *firſt*. For the opening of it, it is to be underſtood two ways.

Firſt of all you are to underſtand this, *that the firſt ſhall be laſt, and the laſt firſt*, not as an *univerſall, generall* rule, that *every* young profeſſor ſhall outſtrip an old: but the way to Heaven is ſo narrow, that in the profeſſion of Religion, *abundance* of them do fall away. And few men fall away at the firſt: but when the *tryall* comes, when the *Sun ariſeth*, as our Lord ſaith. So a learned expoſiter upon it ſaith, that it may be thirty, or fourty, or fifty, or ſixty yeers among profeſſors, there may be many *hypocrites*, and there are more that have but a *common work* of the ſpirit of God: thereupon our *Lord* ſpeaking onely to profeſſors ſuch as they were, *Matt.* 13. where he ſaith three of the four were rotten, and come to nothing, and the fourth only hold out. *Some mens ſins are open before* (ſaith *Paul*) *and ſome follow after.* We ſee it by ſome men *ſetting out* in Religion, they never come to any thing: *but ſome mens ſins follow after.* Some men go far, and walk gloriouſly, and *afterward* are diſcovered. And truly, it is a rule among the beſt of our miniſters, that ſeldome or never, *hypocrites* go out of this world *undiſcovered*: And hence it comes to paſſe by the falls of *hypocrites*, and thoſe that have not a *ſaving work* of *grace*, that great ones *fall away*, and little, low ones *outſtrip* them.

Secondly, it comes to paſſe that the *firſt are laſt*, and the *laſt firſt*, becauſe the Lord for reaſons beſt known to himſelf for the moſt part ſo *caſts* it, that even among true *profeſſors*, true *Saints*, the moſt part of them when they grow ancient (in Religion eſpecially) they take a *napp* before they go hence. They go as *travellers* in the way, that go out betime in the morning, but take a *baite* of two or three hours in the way, and ſo *ſlow* travellers get before them. There is not one in ten ordinarily, but hath a ſhrewd *napp* when he is ancient in Religion, before he go hence. Thereupon we ſee the ten Virgins, *Matt.* 25. *The wiſe Virgins ſlept as well as the fooliſh*, they all *ſlept*: but the *wiſe Virgins* awaked in *time*, and got up again, and the fooliſh *ſlept it out*. And while they are *napping* and *ſleeping*, the *firſt* becomes laſt, and the *laſt* firſt. For we may not think that all ſuch *ancient* profeſſors, that they have *no grace*. We ſee now, are there not ſome *Magiſtrates*, and many *Miniſters*, old *non-conformiſts*, that are now generally *napping*, and *ſleeping*, that you would think there were *nothing* of God in them? we may not think that they belong not to the *Lord*, and that they have no *grace*. This is the time when many ſimple ſouls get into *Chriſt*, and the *knowledg* of *Chriſt*, and have further *enjoyments* of ſpirit, and *communion* of ſpirit with him, then thoſe grave *Miniſters*, and *Common-wealths* men, that before held out *Religion* more then others: yet we are not to think that they have no *grace*.

Therefore of this briefly, there are theſe four or five practicall leſſons that we ſhould learn.

1. Vſe to avoid ſecurity. The firſt is, that all you that are *ancient* Chriſtians,

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ancient profeſſors, if ye *ſtand*, to *take heed leaſt ye fall*. How ſhould this me thinks make an *ancient* Saint *watch*? how ſhould he *avoid ſecurity*, when it is ordinary for *old* Chriſtians to take a *napp*, and ſo not to be *higher* in Heaven; they loſe much of their *glory* in Heaven; nay they loſe their *honour* here, ye ſome men think them to be *hypocrites*. Therefore ſtand on your guard: ſay not, we have been profeſſors, twenty, or thirty, or fourty yeers, as *ordinary* profeſſors bragg of their *ſtanding* in *Religion*. No, but remember this leſſon, *there are many firſt that ſhall be laſt*: therefore walk *watchfully*, and *circumſpectly*. Think with your ſelves, and O that the Lord would open the eyes of *ancient* Chriſtians in this City, to ſee poor ſouls of a *yeer*, or *half* a yeers ſtanding, ſtart up, that have more of *Chriſt* in them, and more *clear knowledge* of the *Goſpell*, and love him more, and his Saints, and do more for him then they do. O look about thee, and conſider with thy ſelf that though thou be *ancient*, and before that man or woman in *Chriſt*, yet thou mayſt come a great while after him to heaven for all that. Therefore, ſaith *Paul*, *I preſs hard to that which is before*. It is a comparriſon from men that run in a *race*. As the heathen Poet ſaith, when a man runs in a race, he never looks on the horſes that are *behind* him, but if there be one *before* him he looks to that. Beloved, look that if thou be *before* others, take heed that thou come not to the goale *after* them.

Secondly, let *ancient* profeſſors, *ancient* Chriſtians learn not to deſpiſe, and contemn *weak* Saints, *young* beginners, nay not *ſinners* themſelves: I have obſerved it to the grief of my ſoul, with the bleeding of 2. Not to contemn others.

my heart, a great deal of *contempt*, and *disdaine* in the brows of some *ancient Christians* against some weak *Saints*: take heed of it: for though thou be first, and great now, thou art honoured now as an excellent *Prayer* in *London*, as one excellent in *a day of humiliation*; who knows whether thou that art *first* mayst not be *last*? Therefore contemn not *weak* Saints. No, nor *sinners*, there is many a man that may be in the *Ale-house*, a *drinking*, and *swearing*, and *whoring*, and his quean with him, that may be in *heaven* before thee, therefore be *tender* to *sinners*, especially if it be a *Saint* that hath any thing of *God* in him, consider he that is *first* may be *last*, and the *last* may be *first*.

3. Weak ones not to bear themselves unreverently

Thirdly, let *weak Saints*, and *young beginners*, learn hence also, as on the one side (that I may put in that *caveat*) not to behave themselves *unreverently* toward the *ancient*. I would not have *old Saints* to *crow* over the *young*, much lesse the *young* over the *ancient*: Saith *Paul*, *rebuke not an elder*, *but rather exhort him*. If we in preaching must not speak so *sharply* to *ancient Christians*, whether elders in *Office*, or rather in *Religion* (as I believe it is) we must not *rebuke* him, but speak with *reverence*, so much more *young Christians* must speak *reverently*, of *ancient Christians*, and not say, there goes such an *old professor*, and such a one saith, the *first shall be last*; and so despise him. No, but as God hath put the *law of nature* that the *young* shall *observe* the elder, and the *junior* shall *respect* the *senior*: so in grace and Religion, people must *observe* their duty. Therefore young women *must learn of the old*, and old women should be teachers of good things to *young women*, *not given to wine*, &c. beware of

of *petulant*, *wanton* carriage towards *old* profeſſors.

So, on the other ſide, *be not diſcouraged* by ſeeing the graces in *ancient*, *ſtrong Chriſtians*. It is an ordinary thing for *weak Saints* to be more *diſcouraged* at the *graces* of *ſtrong Saints* then at any thing elſe. As a *weak eye* that looks on the *Sun* can ſee juſt nothing; ſo many a *weak ſoul* hath the *teſtimony* of Gods ſpirit, that he walks *uprightly* in his family before the Lord: but if he fall into the company of *ſpirituall Chriſtians* that are *full of the Spirit*, *full of the Holy Ghoſt*, he comes home, proclaiming himſelf *an hypocrite* all the way as he goes. Do not that; for God hath caſt it ſo, that the *firſt* ſhall be laſt, and the *laſt* ſhall be firſt: therefore though I be *weak*, who knows but that God may make me equall to that *glorious Saint*? Therefore as he is not to be *ſecure* and *proud*, ſo I am not to be *diſcouraged*. Neither to be diſcouraged.

Fourthly: learn alſo this leſſon (for it is of eſpeciall uſe in theſe times: for this is the age when *old* profeſſors ſet themſelves to *ſleep*) learn hence, *not to judg of Chriſtians*, *old Chriſtians*, *old* profeſſors to be *hypocrites*, becauſe that they have taken a *napp*. I may not think that that man whom I have known to be the *firſt* man for *Religion*, of all the *Iuſtices* of the *Peace*, of all the *Gentlemen* in the country, of all the *miniſters* in the County: becauſe he is now the *leaſt* and *laſt* of all the *gentry*, or *miniſtery*, or the like, I may not (as the ordinary *faſhion* of men is) conclude that there is *no grace* in him. It is an ordinary thing among us, you have *inſtances* every where in this caſe: but rather conclude this, that *many that are firſt ſhall be laſt*, *and* 4. Not to judge others.

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the last shall be first, God hath put the one against the other, that we should finde nothing after him.

God delights in *variety* of works, and he hath *cast* it so, that *ordinarily* professors should be like the *Angels* or *Iacobs ladder*, some up, and some down, the young going *before* the old, and the old coming *behinde* the young, and as souldiers in *training*, wheele about, and go *behinde* one another. God in *wisdom* hath done so; therefore I wil not say, such a *Magistrate*, or such a *minister*, or such a *Gentleman* doth not belong to *God*, because he is not so good as he hath been, he was once the *best*, and now he is the *least*, he may be the *Lords* notwithstanding all this. We must remember this, or else we shall make *hypocrites* of all the world: for there is no *Christian* but hath his *failings*, and if we conclude so, then God will have no *Saints*. It is a blessed meanes of *meekning* the heart towards *napping Christians*.

5. To preserve a correspondencie and equality.

Then lastly, let there be a kind of *equality*, and *spirituall correspondencie* between all *Saints* (O that God would have it so) that as the *younger* should not carry themselves *unreverently* to the elder, so the *elder* should not *despise* the younger: but as there was an *equality* in their gathering of *Mannah*, *they that had much, had nothing to spare, and they that had little had no want*: so the Lord delights in *equality* among the *Saints*, God hates to see Christians, that have much knowledge, to *brow-beat* weak Saints, God hates it. Let us love a kinde of *equality*, and *spirituall correspondencie*: *For we are all one body, and have all one head*: the *greatest member* cannot say to the toe, *I have no need of thee*: the greatest Christian, if he be as an *eye*

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in the head, he cannot say that he hath not need of the *weakest Saint*: there is *something* that may do him good, if he could *see* it.

To end this, I will give you the expression of *Calvin* on *Rom.* 16.16. *Salute one another with an holy kiss, the Churches of Christ salute you.* The observation of Master *Calvin* upon this place is this, that the Apostle had before *saluted* a great many *strong* Saints by *name*, and commended them for some *excellencies*, one for one thing, another for another, *Priscilla*, and *Aquila* as *helpers* in *Christ*, and such a one for such a thing he gives commendation; now because he names not all, least the *weak* should be offended, therefore, saith the Apostle, *salute one another with a holy kisse*. It was their manner before their *supper*, they had *feasts of love*, and before their *feasts of love*, they did alway *salute* one another with an *holy kisse*; they *kissed* one another, and it was a *Ceremony* that God appointed to this end, to shew that there was a kinde of *equality* between all the *Saints*, that the *poorest* could not be kept at a *distance* from the *rich*, and the *youngest* Saint that the other day was a *drunkard*, or *whoremonger*, was not to be despised, but was *kissed* of the old. So that *kiss* linked them together, that though there was *difference*, yet this kisse *levelled* them.

Beloved, how far, this *ceremony* should be practised by us, or we are bound to it, is more then I can tell, or any that I know: but that is signified by it holds, that there should be a *blessed correspondencie* between all the *Saints*, and some kinde of way, whereby a man that is in *Christ*, be he never so weak, may know that

Christ accepts him, that the *greatest Saint*, and most *glorious* on *earth*, accepts him also. And not as the *factious* custome of disputing professors is; that never take notice of, but scorn hundreds of *poor Saints*, that have not those gifts, that cannot *talk swelling*, *proud words*, as *Iude* saith. All that are *Christs* should be *dear* to us as they are *dear* to *Christ*, he loves them alike, he *paid* as much for them as he did for us; and God is their *father*. And *Christ* provided foreseeing the disposition of men in *latter* times, that of all *Saints* we should take care of the *weakest*: therefore saith *Christ* to *Peter*, *Peter, lovest thou me? lovest thou me? lovest thou me? Lord, thou knowest all things*, Well, I see thou lovest me, as thou lovest me *feed my lambs*. We are to feed the *sheep* too: for *Peter* was a Shepherd, but we are to feed the *lambs* of *Christ* especially. In *Mat.* 18. you know what care *Christ* takes of his *little ones*, he compares *young professors* to little Children, and if any *offend one of them, it were better that a Milstone were hanged about his neck, and he were drowned in the depth of the Sea.* If you should see a man in the *midst of the Sea* with a *Milstone* about his neck, it were a miserable condition: so it is a sad condition of *high*, and *lofty professors*, that *brow-beat* weak Saints, that will not *correspond*, or *condescend* to them of the *lower* sort, O, saith *Paul*, *who is weak and I am not offended? who is offended and I burn not?* I will say no more of that, remember *many that are first shall be last.*

Expositions

Expoſitions and Obſervations on Luke 18. 1.

And he ſpake a parable to them, to this end that men ought always to pray and not to faint.

I Do finde beloved that now a days the devil hath wondrous *deſignes* in the world, and truly one of the greateſt that I know among us is this, that he indeavours to *cheat* us of the *ordinances* of God, and to bring us from them one by one by *degrees*. He hath brought us from *repetition* of the word, and from *ſinging of Pſalms*, and many from *baptizing of the infants* of the godly, and divers from the *ſupper of the Lord*, and from *hearing the word of God preached*; and now he comes and begins to bring people from *praying*, or calling upon the name of the *Lord*: therefore let us do as *Rehoboam* did, when he had loſt *Ten Tribes*, he went and ſtrengthened the *two that remained*. Beloved there are but a few *ordinances* that remaine, and they are almoſt gone too, therefore let us do our beſt to *keep* thoſe. One is *praying*, or calling upon God;

which our *Lord Chriſt* divers ways, by *precept*, and *example*, and *parables*, &c. doth exhort *his* Diſciples to, to *pray alway*, *and not to faint*. So that this is it that you ſhould do well to conſider, that

Prayer, or calling upon the name of God in Chriſt, is an ordinance and a perpetuall ordinance of God.

And though (it may be) many of you do not doubt of it, and therefore you think why ſhould I ſpeak of it? Truly, no more did not I *doubt* of it, yet I have had many *thoughts* of it: and though we doubt not of it, yet the conſidering of it out of the word may ſtir us up to do it *more* then we do: for I am afraid, though many of you *doubt* not of it, yet many of you are *ſlack*; and though you *believe* not what the others ſay, yet you hearken ſo much to them as to *ſlacken* of what the *old Saints* did, and of what your ſelves did before, you do not ſet your ſelves ſo *earneſtly*, and ſo *frequently*, and follow God ſo hard in *prayer* as you have done: this I greatly fear.

For I find many times that the devill plays a *double* game, that when he comes to take away an *ordinance* from people, to *cheat* them of it, he knowes that ſome are ſo *giddy*, that he can *gull*, and *cheat* them clearly, and he knows this that thoſe that he cannot *cheat* yet he can caſt them into a *kinde of remiſneſſe*. As for inſtance, he hath taken away from many, *ſinging* of *Pſalms*, *praſing God* according to that manner that the *Saints* have had for divers ages, whereas there is no particular manner in the ſcriptures for the outward thing: now as he hath brought many that they will not *ſing* at all, ſo there are many that are *indifferent*; and ſo for *baptiſing the infants of the godly*, and ſo for *hearing*

hearing the *Word*; and so for *praying*. The devil hath a *dilemma*, if you will do so, so it is, or else do this; so I say while some *giddy* heads, or hearts are throwing away the Ordinance of *prayer*. I am afraid there is a general *remisness*, or *carelesness* growing upon your hearts, therefore I shall shew these two things concerning *prayer*.

First, I shall shew you that it is an *Ordinance* of *God*, that it is a *duty*, that it is the *duty of a Saint*. Prayer an Ordinance of God.

Secondly, I shall shew you that it is a *lasting* duty, a duty to be performed *in all ages* untill the coming of *Christ*, and that briefly and plainly. Prayer a perpetual duty

For the first, That it is a *duty*, consider any *duty* in the world, and whatsoever you would have to prove it a duty, I dare say it is clear in the *Word* concerning this *duty* of *Prayer*, that, and much more, you cannot name any *duty* in the *Book of God*, any *external duty* that is *underpropped*, that hath such *foundations*, such clear *ground-works* for it as the duty of *Prayer*.

There are four main *grounds* of duty, and one of them many times is a sufficient *ground* for any one, as Four main grounds of duties.

First, that it is a thing that the *law of Nature* hath written in the *heart* of man, to call upon God, it was written in the *Creation*. There are many duties among us that are not so, under the *Gospel*, especially. Now that you see in all ages, all kinde of people *call upon the name of their God*. As in the ship where *Jonah* was; the *Heathens* by the *dictates* of *Nature*, they awake *Ionah* to *call* on his God, and they were *calling* on their god: it is a thing in the *law of Nature*. And (by the By) that is the reason why we may *pray* with 1. The Law of Nature.

carnal men, though we may not receive the *Lords Supper*, because the Supper of the Lord is an *Ordinance* by *institution*, the other is a natural *Ordinance* or *duty*. Now when a man doth a *Natural* duty, it is supposed that it is in the *heart* of a wicked man, and he doth but what he *ought* when he doth it. A *carnal* man when he *prays* he *sins*, not in that he *prays*, much less do I sin in doing the *duty* with him, in doing what he *ought*: But wherein doth he sin? In the *maner*, that he prays without *faith*, it is his fault and not mine; and so an *hypocrite* that prayeth without *faith*: when I do the *duty*, I look that the *thing* be good, but for the *maner* of his heart, and spirit, that is for him to look to. So a man may *pray* with *carnal people*, though he may not receive the *Supper* of the Lord, because that is an *Ordinance* by *institution*, and is onely for the *Saints*. That by the by.

2. Command of the Word.

Secondly, There is this ground for it, for *prayer* we have more *precepts* then for any other dutie, Christ Jesus saith here, *Pray always*, And the Apostle, 1 *Thes.* 5. he bids us *pray evermore*, pray alway, I need not stand to prove this.

3. President and Example.

Then you have also *presidents* for it, almost in every *Saint* in the *Book of God*; you seldom hear of a *Saint*, but he was a *praying Saint*. And let me tell you this, that *Saints*, and *Churches*, or *Assemblies*, (for so the *Greek* word is indifferently) and people that *call on God* with a *pure heart*, they are *Synonomies*. Sometimes *Paul* saith, *Grace*, *mercy*, *and peace to the Saints*, sometimes to the *Churches*, and sometimes to those *that pray*, and *call on the name of the Lord Iesus*, 1 *Cor.* 1. 1. It is a thing so *proper* to a *Saint*, that it is usually

uſually taken for the *deſcription* of a *Saint*. Therefore in *Zech.* 12. where there is a Propheſie concerning the converſion of the *Iews*, ſaith *God*, *I will poure on them the Spirit of Grace and Supplication*. What is that? That is, they ſhall be *converted*. To have a *ſpirit of Supplication*, a *praying heart* is the ſame as *converſion*: to convert the *Iews* is to give them a *ſpirit of Grace* and *Supplication*: As ſoon as *Paul* was *converted*, *Act.* 9. when *Ananias* inquired of him, he was *praying*, therefore you have examples enow.

4. Promiſes entailed on it.

And then you have Precepts for it, and Promiſes to it, all along in the *Book of God*; *Call upon me in the time of trouble, and I will deliver thee*; So in the new Teſtament, *Iohn* 14. And in the Epiſtles of *Iohn*; *If we call upon God, he will hear our prayers, and grant our petitions*, and if *you ask any thing in the name of Chriſt, you ſhall have it*. You know theſe things; onely I minde you, as *Peter*, and the reſt of the Apoſtles often minded them of what they knew already, leaſt they ſhould be carried away with the *error of the wicked*. That is one thing; it is an *Ordinance*, you ſee four great pillars under it, it hath the Law of *Nature*, there are *Precepts*, and *Examples*, and *Promiſes* to perform what we *pray* for: And there are *threatnings* to thoſe that do it not, *Curſe the Families that call not on thy Name*. Pſalm 50.

Secondly, I ſaid it was an *everlaſting* Ordinance or duty, and you may ſee that three ways.

Firſt, If you look upon the *old Teſtament*, you ſhall ſee there all the *people of God*, they practiſed it, I need not inſtance in any one place.

And ſecondly, you will eaſily grant, that if you look

look upon the times of the *new Testament*, the *dawning* of it in *Christs time*, (for that was the dawning of the *new Testament*) there you see *Christ prayed whole nights*, and *before day* he was on the mountain *seeking God*; and there are many *Parables*, one in *Luke* 11. and another here, wherein he exhorts his disciples to be *earnest* with God, and though God as it were seem as if he had *no minde* otherwise to do it, yet by the very *importunity of prayer* (for that is the drift of that *Parable* in *Luke* 11. and of this) the Lord will be intreated. Then come after to the times that the *new Testament* was fully set up; you see when *Christ* was gone to the *Holy of Holies*, there they *prayed*, and *called* on God *continually*, all those Churches did *call upon God*, there is nothing more clear.

Nay, thirdly, (for there is the main hint of it) in the *last times*, in *these times*, and in *later* times then these (though these be called the last times) the glorious times that shall be just at the end of the world, the people of *God* will be a *praying people* in those days. I will give you but one place, *Zach.* 12. that is clear concerning the *conversion of the Iews* in the *last* times, *that they shall look on him whom they have pierced, and shall mourn every family apart.* Now the *Iews* are not yet come in, neither are those *glorious* times yet come to the *Iews* and *Gentiles* that shall follow upon their coming, yet it is said when they shall come in, *praying* shall be in such request in those days that even the *conversation* of the *Iews* is called a pouring on them *the spirit of grace and supplication.*

Therefore say not now, the *last times* are come, and these are *glorious* times, and we can live *immediatly* upon

upon God *without* Ordinances, *&c.* No, thoſe times are not come, and yet when that time is come, they ſhall have a *ſpirit of grace and ſupplication to call upon God.* And therefore I beſeech you, let not the devil ſteal away any of your Ordinances, for I tell you again, and again, he drives on a *wonderful deſign* among you in that reſpect. And of all Ordinances, labour to keep *Prayer*: for caſt off *Prayer*, and caſt off *Saintſhip*; for to be a *Saint*, and to *call on the name of the Lord with a true heart*, are the ſame. I will call thee no longer a *Saint* then thou *calleſt on God.* Therefore notwithſtanding all *pretences* look to that. Some object, *God knows* our wants, and what need we *pray?* Saith our Saviour, *Mat.* 5. *Your heavenly Father knows what you have need of*, and yet *Chriſt* taught them to *pray.* We muſt manifeſt our obedience notwithſtanding that *God* will do one thing when we *pray* for another: that is a fooliſh objection, becauſe we know not what is *good* for us, neither how to *pray* according to the minde of *God*: but if it be according to his *minde*, and for our *good*, *God* will not deny it to us.

But the maine *Engin* that the devil hath to cheat us of this *Ordinance*, is, that there were times when there was neede of *Ordinances*, and theſe *beggerly rudiments*, (this is the language of ſome) theſe *carnall Ordinances*, it is true they were good in the *times of the Apoſtles*, and thoſe *former* times, but *now* glorious times are come for *Saints* to live *immediately* on *God*, and therefore there is no *need* of them.

I told you that when the *Iews ſhall be called*

there will be need of theſe *Ordinances*; and though as we grow *more perfect* in glory, ſo we have leſs need of them; therefore as we are more *glorious*, and have more of the *Spirit of Glory* in the *new Teſtament* then they had in the *old*, ſo we have *fewer Ordinances* then they; and when we ſhall come to heaven, when ſhe ſhall be *full of glory*, we ſhall have no *Ordinances* for ought I know: but yet we have *infirmities*, and the Lord knows what is beſt for us, and we have a great deal of *fleſh*, and *carnalneſs*, and we ſhall have in a great meaſure till we be in heaven: therefore *God* in mercy affords us theſe *Ordinances*, and *helps* to deal with him, and to keep our *Communion* with *him*, and to *live in*, and *from him*: Therefore I pray you without partiality and prejudice weigh the *Word of God*, whether this be not the *Will of God*, and then take heed how the Devil *cheat* you of this *bleſſed Ordinance*; for truly I may ſay, as *Chriſt* ſaid, *Now is the Ax laid to the root*, to the root of *Prayer*, and if the Devil take away that, thou art no more a *Saint*, my life for thine, if thou once throw away *calling on God*. Therefore learn that word, and endeavor to keep up the *Ordinances* of *God*: and you that do not, but are grown into *remiſneſs* by the Opinions that are abroad concerning this *duty*, I beſeech you renew your care and diligence every one of you in publick and private to ſeek the Lord.

And conſider with your ſelves whether there be not a greater *remiſneſs* on your ſpirits then before, did you not ſet your ſelves *oftner* and more *earneſtly* apart to *ſeek* God *before*, then you do now?

now? If it be so, in the name of God, say as *David*, *O how sweet is thy Word! by it thy servant is warned.* Now this is the *goodness* of *God*, the *sweetness* of his *Word* that hath warned thee when thou wert going to undo thy self, and to throw thy self away: Therefore set thy self to it, and let not the sin of others in *throwing away of Ordinances*, make you *remiss* in using them, either throw them away quite, or use them as the *Ordinances of God*, for the *careless* use of *Ordinances* is abominable to *God*.

Expoſitions and Obſervations on Rom. 6. 14.

For ye are not under the law, but under Grace.

For ye are not under the Law.

There are three things in which a *Chriſtian* is ſubject to be *under the law*, and ſo to be *ſcourged* by it, and if he can get himſelf in thoſe three things out *from* it, then he is *wholy clear*. The *Saints* are under it partly, either

Saints under the Law in three reſpects

In reſpect of their { *Perſons.* *Actions.* *Afflictions.*

1. As to their perſons

For their *perſons*, that is, we do conceive that we do deal with *God* in ſome meaſure *according to his law*, we think that God doth deal with us *according to his law*, and that we deal with God in ſome meaſure *according to his law*. Whereas we ſhould conceive that God doth not *look* on me, or *ſpeak* to me, or *deal* with me at all *according to the law* (Chriſt having *fulfilled* it, and I being dead to it) but only in reference to *grace*, ſo I deal

deal with God as he is *my Father*, as he is revealed to me in *grace* in the *Doctrine* of the *Goſpel*: ſo that if we could conceive that our *perſons* are *fully juſtified*, that all *my weakneſſes* thoughout the day, or week, or year do not make me *according to his Law* one jot more *unjuſt*, nor all my *good* doth not make me more *juſt*, for Chriſt Jeſus his *Death* and *Reſurrection* doth that wholly, therefore my perſon for ever is freed from the power of the Law, and if I ſin, *grace* may call me to *account* for it, and *whip* and *ſcourge* me with his *Ferula*: but for the *Law*, what have I to do with that? what have I to do with a husband that is *dead* and *buried?* what have I to do with the *Covenant of works* that Jeſus Chriſt hath *fulfilled* and *cancelled?*

Therefore get your perſons *clear of the Law*; for that is it that *evidenceth* many times that you are not, becauſe when you ſin againſt God, then there ariſeth *ſtorms within* you that were once *without* you, on Mount *Sinai*, that *blackneſs* and *darkneſs*, then you fear you are *hypocrites*, then you finde *wrath* in your *conſciences*: as oft as you finde wrath, (that is the work of the Law, for the *Law worketh wrath*) it ſhews clearly that your perſons are not quite freed from the *Law*, for though there ſhould be *ſorrow*, and more kindly, and abundant *ſorrow* then ever you felt before, and care, and other things, yet even that *wrath*, and *horror*, and *hardneſs* of *heart*, and *riſings* of *ſpirit* againſt God, will teſtifie that in ſome meaſure your *perſons* are *under the Law*.

Ye are not under the Law.

Secondly, Your *actions* I (ſay) ſhould not be under the 2. In reſpect of their actions.

the Law, for as one saith, as our *persons are justified fully by Christ*, so are our *actions* that is, whatsoever *action* I do, or *commit*, however that *action* may not be *pleasing* to God according to *Grace* or the *Gospel*, it may not be an *acceptable sacrifice*, as all our *actions* should be, yet notwithstanding we should not conceive that our *actions* are to be *squared* and *measured* according to the *rule* and *life* of the *Law*, which is the *Covenant* of *works*. As for Instance, when a man is *under the Law*, whose *actions are under the Law*, he labors all the day long to please God, to serve, and obey him, but if he fail but once or twice that day in his *duty*, there is some *confusion* whispered in his soul that all is lost, there is more *trouble* for that one *failing*, then he hath *comfort* for all that he hath done that day; that is just the *Law*, for the *Law* saith, if *he fail in one he is guilty of all*. Now if a man be under *grace*, he rejoyceth in his *sincere indeavor* to honor God, and he rejoyceth in the *passages* of that day, that he hath had *communion* with God, and where there is *weakness*, there would be a sweet, clear *mourning* for it in reference to God as a *Father*, and not to have the *heart estranged* from God, and *straitned*. Our *actions* in a great measure are *under the Law*. Our *actions* are *freed from the Law* in this life, but we know not our *freedom*. They are *freed* thus, all arise either from *flesh* or *spirit*; for those are the two *beginnings*, the two first *beeings* of all. Now those of the *flesh* (for a Christian may do an *action* that is purely *flesh*, that hath no good in it, then) that is a sin, Christ Jesus hath done it away. Now if it be an *action* that ariseth from his *holy Spirit*, that flows from

from the principle of *Iesus Christ* that is in him, the Lord *accepts* of it, that is done already, if he were able to do it, yet it comes too late; but onely he doth it as the honest upright indeavor of a *loving childe* to a *dear father*. So, could we measure our *actions* according to that *rule*, our lives would be more *holy*, and more *sweet* and *comfortable*.

Thirdly, our *afflictions*, or *sufferings*, (it were well if we could get out from under the lash of the *Law* in all these) there we are deeply under it; as soon as ever we are *whipped*, then we say, God hath *found me out*, and it is true, God may whip me for it, because I will not take *notice* of it: though God will not hide his *countenance*, and his *smiles* from his childe, one jot further then he must needs do it for fear of *cockering* him: therefore I know if God *frown, and hide his face*, that God loves me, and he would shew it: but I have a *base heart*, that at such times as that would like some *sin*, and be *wanton*, otherwise, God hath no delight to *hide his face* a moment. Now all my *afflictions*, and *sufferings*, I am not to look on them *under the Law*, that is, as though God in reference to these had a purpose to *satisfie* himself, and his *vengeance*, and to let his *wrath* fall upon me, (that is clearly to frustrate the death of *Christ*) but I am to look on that as *fully satisfied*, and *done* by *Christ*, and God is more faithful then to be paid *twice*: but I am to look upon all my *afflictions*, as proceeding from the *love* of a *dear father*, and I can take notice of many *sins* that *displease him*, and he hath many *Gospel*-ends to do me *good*: therefore in *afflictions* I admit not one *hard* thought of God, but

3. Relating to their afflictions.

love

love him *more* for his favor in the *Goſpel*. If we ſee *afflictions* under *grace* aright, then *afflictions* do exceedingly kindle *love* to God, and *increaſe* our *communion* with *him*; and whereas they make us *run from God*, they would make us *run to him*, and *delight* in *him*, but we are *under the Law*, and that makes our *perſons* and *actions*, and *afflictions* to be a *burthen*. O that the Lord would help us to get clear of it, that every one would labour to get his ſpirit, his *perſon*, his *actions*, and his *corrections*, and all clear of that, and dead to that.

But ye are under grace.

Grace in this place (as I conceive) hath a very large extent, and is not taken onely for that *favor of God*, as it is uſually in Scripture, but there is ſomething meant by it, that ſhall be equivalent (in all reſpects to a Chriſtian) to the *Law*, *for ye are not under the Law, but under Grace*: they are oppoſites.

Now what that is that is meant by it, I conceive, and can give divers Scriptures alſo if I had time, that by *Grace* here is meant the *whole Doctrine of the Goſpel*. Indeed the ſubſtance of the *Law* is contained in it; for the *ſubſtance of the Law* is one and the ſame for ever. I ſay the whole *Doctrine of the Goſpel*, that is called *Grace*; becauſe it is a *gracious Doctrine*, it is a Doctrine full of *Grace*. The *ſtream*, and the *maine* thing of our *Preaching*, is, or ſhould be *the Grace of God*, the *love of God*, and the *goodneſs of God*. If it be taken for the whole *Doctrine*, as that in *Tit.* 2. *The grace of God hath appeared to all men, teaching us to deny ungodlineſs, and worldly luſts, and to live holily and ſoberly*, &c. *Grace*, that is, *the Doctrine*

Doctrine of Grace or the *Doctrine of the Goſpel*, 2 Cor. 6. *I beſeech you receive not the grace of God in vain*, that is, the *Doctrine* of the *Goſpel*, which hath in it *grace* and *mercy*, and *life* and *ſalvation*, and the like. *Grace* and the *Law* are oppoſites, as we ſee *John* 1. *The Law came by* Moſes, *but grace and truth came by Ieſus Chriſt*. So *grace* in this place is to be underſtood in a large ſenſe.

You are under grace,

That is, not onely you are *freed* from the *Law*, and you are now in a *condition* wherein God will have *mercy* on you, and *ſave* you, but far more then that. For beloved, as the *Law* hath *Precepts*, and *Commands*, and *Teaching*: ſo *Grace* hath its *Precepts* alſo, and *commands* as well as *Promiſes*: therefore he ſaith, *The grace of God teacheth us*. He ſaith not the grace of God *tells* us, and *promiſeth* us, or the like, but it *teacheth us*. *Grace* hath a *School*, as the *Law* had: the *Law* had a *School*, and thoſe that lived under it, according to its *method* it did *train* and *teach* them: ſo a Chriſtian now in the School of *Grace*, under *grace*, he hath all that was *good*, or *neceſſary* in the *Law*, and much more, that it is ſufficient in all reſpects. For a Chriſtian if he be under *grace*, there he ſhall have *Precepts* and *Promiſes*, and *Directions*, and *Comforts*, any thing that is neceſſary for him. So that it were well if you would indeavor to conceive, that the onely *maſter* you have is *Grace*, the onely *rule* by which you *walk* is *Grace*, it is the *Goſpel*, which implies in it all the *ſubſtantiall Precepts* of the *Law*: ſo in that reſpect we are bound to the *Law*, and the *Law* is of uſe, and will be to the end of the world.

Now then I would conclude with this, to shew you a little concerning this Argument, *Sin shall not have dominion over you, because ye are not under the Law, but under Grace.* There are three main Reasons why a man that is under *Grace*, that is, clearly *freed* from the *Law*, why *sin* should have less *power* over him, then when he was under the *Law*: for those that live under *Grace*, though they be not *perfect*, yet they are *eminently holy* in comparison of what they *were*, and of what *others* are that are *under the Law*.

Sin hath less power over those under grace upon three reasons.

1. One reason is, because that *Grace* hath *clearer* and more *spiritual instructions*, and *directions* to *holiness* then the *Law* hath. It hath what the *Law* hath, but it teacheth a great deal of *exactness* that cannot be expresst: for what the *Law* teacheth, we may express it by *natural understanding*, and you by *natural understanding* may comprehend it, and if you *miss* it, we may by *natural understanding* convince you of the *breach* of the *Law*: but the *precepts* of the *Gospel* are *spiritual*, and cannot be conceived by *natural understanding*. I say, the *course* of a *Christian*, the main *walk* of a *Christian* under *grace* is such, that a *natural* man cannot see, or understand which way he goeth, because a *natural man conceives not the things of God*. By the *Law* a man may *convince*, and shew it clearly; but the *precepts* of *Grace* are so *sublime*, and *spiritual*, that they must be *understood spiritually*. And thereupon, being that the *Precepts*, and *Instructions*, and *Directions* of *Grace*, being *clearer* and *brighter*, and *higher*, that is the reason why a man under *Grace* is brought into fuller obedience

dience to a *freer* service then a man *under the Law*.

Besides, Secondly, when a man is *under grace*, there is a kinde of *ingenuity*, a *Spiritual ingenuity* of the *heart*, yet though it may be there are not so many *Covenants*, and *Resolutions*, and *Vows*, and the like, yet there is a kinde of *ingenuity*, that understanding *the grace of God*, he cannot sin as another doth that is *under the Law*, and that is the meaning of those Phrases of the Apostle, how *abhorrent* such a thing would be: As for instance, *Shall we continue in sin that Grace may abound? God forbid.* As if he should say, our *hearts* are against it, we cannot endure to render an answer of all *Gods grace* and *goodness* in such a manner as that; and so in 2 *Cor.* 5. whether we be mad or sober, *The love of God constraineth us*: for *we thus judg, that if one died, then all were dead, that we should not henceforth live to our selves but to him that died for us*, That is, this is, our reason, we have a kinde of *ingenuity* in us that makes us thus reason, that if one man did *come*, and *die*, and purchase everlasting life, we cannot but *live* to him that *died* for us. 2.

That is the reason why a man *under the Law*, that it may be is a *Swearer*, a *Drunkard*, a *Spendthrift*, and this consumes his *soul*, and *body*, and *family*, and all; and he knows this, yet notwithstanding he goes on, he cannot *help* it, why? because he is *under the Law*, because when he hath had his pleasure all *day*, the *Law whips* him at night, and thereupon he *hardens* his heart, and it grows *more and more* against God, and his Commandments: Now if God would let it into his *soul* to see what Christ hath done for

him, and how *righteously* the *Law* is fulfilled through Christ, and thereupon he is *freed* from *Satan*, and *sin*, and *death*. If God would shew him the *hope of his calling*, and the *glorious condition* that he stands in, there would be such an *ingenuity* that he could not do it, he need not make *Vows* and *Promises* that he would be *drunk* no more, but he would *abhor* to do so *basely* and *unworthily* to so *gracious* a God that had done so *wondrously* and *incomprehensibly* for his soul.

Lastly, There is a *power* in *grace*. The *Law*, was *a voyce of words*; it did teach just as the Commandments upon a *wall*; a poor man may come in and *read* them, but his *heart* is not the *warmer*, there is no *disposition to observe the Law*: but *Grace* comes, and in some measure gives a *blessed power and strength* to do that it teacheth, therefore saith the Apostle, *Sin shall not have dominion over you, because ye are not under the Law but under Grace.*

Expositions

Expoſitions and Obſervations on

Ephesians 3. 20.

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us.

THe Apoſtle ends his *Prayer* for the *Epheſians* in a general manner, with a kinde of Thankſgiving. *Now to him that is able to do exceeding abundantly according to the power that worketh in us.*

According to the power that worketh in us.

There is a mighty *power* that *worketh* in the *Saints*; and you ſhall ſee that *power Epheſ.* 1. 19. ſaith he, *I deſire that you may know what is the exceeding greatneſs of his power to us-ward that believe, according to the working of his mighty power.* It is not *weakneſs*, but *power*, and not a ſmall *power*, but a mighty *power*, a great *power*, an *exceeding great mighty power. That worketh in you.* The *Saints* are *ſtrong* creatures. If you ask, what this *power* is? you ſhall ſee in the *verſe* follow-

ing; *The power which wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principalities and powers,* &c. That is, the *power* of his *holy Spirit* that dwells in us; *greater is he that dwelleth in us, then he that dwelleth in the world.* We have a greater *power* in us, then can be from the *world,* or *hell against* us. And that power is illustrated here by the *raising of Iesus from the dead,* and *setting him up in heavenly places.* There was no *active power* that ever God expressed, that can be compared to that of *raising Christ from the dead*; It was a *power,* and a *great power,* and *Gods power* too to make this world, and it is a *power* to preserve it: but that *power* is not comparable to this, when Jesus Christ was *dead,* under the *curse of the Law,* and under the *wrath of God,* and under all our *sins,* under the *malice* of men, and under a *great stone* that was *rowled* on him, and for a *dead man* to be raised up through all those *oppositions* of *heaven,* and *earth,* and *hell,* and to be set in *peace* at the right hand of *glory,* and *majestie* on high. It must be an exceeding *great power.*

The *Saints* do not consider what *strength* they have; If thou didst consider what *strength* thou hast in thee, thou wouldest not be *afraid* to bear a *Cross,* thou wouldst not be *discouraged* to *attempt* any *work* for God, thou wouldest not be *dismaied* at the *threatnings* of men, no, nor at the *temptations* of the *devil*: there is such an *exceeding great and mighty power* that *works in them that believe.*

This *power,* is the *power* of the *Spirit of God*; for that is the *power* of the *most High*; the *holy Ghost shall*

over.

overſhadow thee, and the power of the moſt High ſhall come upon thee. The *holy Ghoſt* is the *power of God* which *dwelleth* in the *Saints*. And therefore my aime is to *faſten* that *word* on you, and to ſhew you how you come ſhort of that *life*, and *ſtrength*, and *grace*, that otherwiſe you might have, for want of *magnifying*, and *exalting* the *Spirit of God*, which is the *Conduit*, the *Intelligencer*, that which brings *light*, and *life*, and *ſtrength* to our ſouls from God. The *Spirit* of God is *lightly eſteemed*, therefore we have little *grace*: a *low eſteem* of the Spirit will keep a *Saint low* all his days.

I thought to have inſtanced in a few things wherein you *undervalue* the *Spirit*. One is, that you do not *hearken* enough, nor *regard*, and *obſerve* enough the teaching of the *Spirit* of *God*; and that is one cauſe why we are left to our *ſelves*, and do ſo often miſs the *will of God*. For I know not (according to the *Covenant of Grace*) why a *Saint* ſhould at any time *miſs the will of God*, but that he doth not *obſerve* his *Leader*; *For I will give you the Spirit* (ſaith Chriſt) *that ſhall lead you into all truth*: Now if you obſerve not this *Leader*, this *Teacher*, it is very *juſt* that you ſhould be left to *wander*, and go out of the *way*.

If a Chriſtian would obſerve his *way*, and obſerve his *leader*, a Chriſtian might eaſily finde when he is *in*, and when he is *out*; for truly, if a man would ask himſelf, Why did I *miſs the will of God* ſo often, ſince I have ſuch a *Teacher* promiſed me, and *given* me by Chriſt? he muſt needs ſay, that oftentimes I did not *obſerve* him, I did not *hearken* to him, I *hearkened* only to men, and not to the *Spirit of God*. And ſo he would

eaſily

easily finde, when he began to give over *harkning* where he *left* the *teaching of the Spirit*; for in my apprehension a *Saint* follows the *holy Ghost* with a kinde of *sagacity* (if I may compare it with reverence) just as we see the *Dog* follow the *Hare*: there is something in Nature that the *Dog* knows which way the *Hare* went, when a wiser creature knows not: so, there is something in a *poor Saint*, that when all the *wise men* in the *world* know not which *way* God went, a *Saint* can tell: Onely the *Dog* may hunt upon a *cold sent*, and think the *Hare* went that way, and it grows *colder* and *colder*, and he misseth: So a *Saint* shall finde when he *misseth* the *will of God*, that the *Spirit of God* hath not left him, unless it be very *rare*, as the Spirit *left* Christ to be *tempted in the wilderness*, so he may leave thee to pull down thy *pride*, and to *humble* thee, I say, that is *rare*: but ordinarily, the Spirit *leaves not thee*, but thou letteſt goe thy *leader*, and thou goest all the while on a *cold sent*. A *Saint*, though he headlong follows this, or that *conceit*, yet notwithstanding he may know when he comes to look upon himself; surely I went upon a *cold sent* in those things: though I followed them *headlong*, and *giddily*, it was not of the Spirit, it was not the same *teaching* that I had ordinarily. Therefore observe your *leader*, hearken to the *Spirit of God*: If God give you him as a *master*, he expects that his children should *learn*, and see when you go in the way of the *Spirit of God*, and you may easily finde that, if you will avoid *headlongness*, and *giddiness*, and *rashness*.

I speak not this as if the *Spirit* were contrary to the *Word*, as some men to *advance the Spirit*, set the *Word*

Word and *Spirit* by the *ears*; but the Spirit *leads* by the Word.

That which I chiefly intended to ſhew you, was to give you a few inſtances, that you may have a little light, to ſee the *exceeding greatneſs* of the *power of the Spirit working* in you. I ſhall not ſhew in all reſpects, nor in many, as I might, but onely in a few. I will inſtance in theſe three or four things. As firſt, that you may ſee the greatneſs of his power, what a *world of prayers doth the Spirit of God put into thy heart, that thou art never able to utter with thy mouth?* All the *wiſdom* in the *world* cannot make one *ſpiritual petition*; we may make *forms of Prayer*; but now the *Spirit of God*, that *knoweth the minde of God* (as the Apoſtle ſaith) *that maketh prayers according to the will of God, and he prayes with ſighs and groans unutterable.* I ſpeak to them that *know* the *working* of the *Spirit*: how many thouſand *prayers* doth *God put* into thy *heart* that it is impoſſible for thee to *utter* with thy mouth? Thou canſt not ſpeak to God *one petition* of fourty that the *Spirit* puts into thy heart. That ſome conceive to be the meaning of that in *Rom.*8. *The Spirit prays with ſighes unutterable*, not becauſe of our *weakneſs*, but becauſe of their *ſtrength*, and they are ſo *numerous*, they are ſo *many*, that when a poor *Saint* goes to *pray*, one petition *ſtops* another, and throngs it out that he cannot utter it.

The power of the Spirit ſet out in four things.

1. In dictating a world of prayers to us.

If the *Lord* ſhould hear only thoſe *prayers* that thou makeſt with thy *mouth*, thou wouldeſt be but a poor man, but the Lord reſpects the *prayers of the heart*: Therefore I ſay, to have *power* to make one *prayer*,

and to have such *innumerable sighes* and *groans* in the soul too, it must be an *exceeding great* power.

2. In supplying us when we pray not.

Secondly, consider this, how much the *Spirit* of *God* doth *for* thee, and *in* thee, that thou never prayedst for, nor never couldest *pray* for, no, not so much as in *heart*. If the Lord did answer all the *prayers of heart* and *tongue*, that we make throughout all the year, a man would think that were a great matter; but surely they are so *few*, considering our *wants*, and they are so *confused* and *blinde*, that I am confident, if God should deal with thy soul and mine, according to our *prayers* all the year, we should be *miserable creatures* all our lives. God *exerciseth* us to *pray*, and many of them he answers in their kinde, and he is pleased with our *obedience* in every thing: but surely, God hath a *higher rule* of doing us good, and the *Spirit of God* works in a more *methodicall*, and *wise*, and *merciful*, and *blessed* way, then we can *pray*. I have sometimes wondred that God hath made *promises* to answer many *prayers* that we make; but I wonder more that God should grant things that we *pray* not for. This is the exceeding greatness of his power.

3. By teaching us inwardly.

Thirdly, consider the *exceeding greatness* of his power in this respect, in his *teaching*, how the Spirit of God *teacheth* his *people* and *servants*, he teacheth them above what they are *taught outwardly* by men. As thus, Cast with thy self, suppose thou hadst every *Sermon* that thou hast *heard* in thy life, and every *Lecture* that thou hast *heard* on the *week* days, and on the *Lords* day, that thou hadst them in *order* and *method*, suppose they were *written* in thy *heart*, and *fresh* in thy *memory*, that thou didst *understand*

ſtanding and *remember* every *Sermon* that thou haſt heard (which no man doth) a man would think ſuch a one to be a very *knowing* man. Truly if thou hadſt it ſo, thou mighteſt be a *miſerable, confuſed, blinde* man for all that, for all that ever thou haſt *heard* preached, thou mighteſt be a *blinde* creature: for alas! our *teaching* comes with ſo much *weakneſs* and *droſs* with it, and one *ſaith*, and another *unſaith*; and if we conſider it in a *natural* way we ſhall never be made *knowing* men by all *outward teaching* in the world. But now the Spirit of God comes in, and he is pleaſed indeed to make uſe of it, that we ſhall *teach outwardly*; but alas! the Spirit of God reads ſuch a *Lecture* in the heart of a *Saint*, and *clears* things, and *orders* things, and *aſſures* things, and *ſettles* things that are right, and *diſcovers* things that are not, and *inlargeth*, and *ſweetens*, and *quickens* them, that it may be a man in hearing one Sermon of an hour long, may be *taught* more, then another man in hearing Sermons ſeven years together. This is the *exceeding greatneſs* of the *power* of the *Spirit of God*; that truly (beloved) I have often thought with my ſelf (I ſpeak not to *diſparage* our *teaching*, and your *hearing*, but) our coming to *teach*, and you to *hear*, it is as your ſending your little children to School, to keep their cloaths clean, and to keep them from play, they learn nothing (in a manner) for your money, onely they are obedient to their *Parents*, and are *quiet*, and are in the School where *teaching* is. So you come to *hear*, and we to *teach*; but all our teaching in a manner is by the *Spirit of God*. Therefore it is a wonderful thing to ſee how quickly the *Spirit of God* will

make a Schollar ripe; how in a quarter of a year, nay, in a moneth almoſt the *Spirit* of God will fill him with all *ſpirituall learning*, whereas the beſt *preacher* in the world, let him Preach *conciſely* and *exactly* in a *natural* way, he ſhall not *teach* him the tenth part: Nay, we *teach* you, we *preach* it may be four or five Sermons, and we *open* it as well we can, poor *earthen creatures*, and when we come to look on it a quarter of a year after, we finde that thoſe *notions* that it may be were ſo *confuſed* and poor while we were *teaching* you, that there is a glorious *piece* made in your ſouls, by the Spirit of God, though our *Notes* when they were done, were ſcarce worth the *burning*, we are ſo poor and frail in *teaching*, and you in your outward *hearing*, therefore there is an exceeding great *power that works in you that believe.*

4 By working our works in and for us.

Fourthly, and laſtly, (for I ſpeak this to *inhaunce, and advance the Spirit of God*, as *Paul* ſaith, *we are not debters to the fleſh, but to the Spirit*, you *ow* more to the *Spirit* then you are aware of, conſider in all the *good* that you *do*, in all the good *works* that you do, how wonderful *paſsive* you are in the doing of them. We have a ſaying, It holds true, I gainſay it not in a ſort, that a man in *converſion* is *paſſive*, and afterwards he is *active*, that is, God in a mans *converſion* works on a man as a *dead creature*, only he is *rational*, but he *ſuffers* and *works* not with *God*, but when he is *converted*, then a man hath a *principle of life*. *God* works, and *man* works, *man* works with *God*, and it is a true compariſon, we were then *paſsive*, now we are *active*. But in reſpect of the *principle*, by which we *move*, and *walk*: truely a Chriſtian may ſay, I am altogether

paſsive

paſsive in a manner in all that I do. God carries a mans *tongue* to ſpeak, and his *hands* to work, and his *feet* to walk, God *carries* a man in good many times, and *glorifies* himſelf many times, and a man *knows not* how in the world he comes to do it, or *why* he did it, or *how he came about it*; ſo God doth many glorious things by us, and we are not *aware*, This is the *Lord*, this is the *greatneſs* of his *power*.

God in ſome *actions*, he either *carries* a man, and doth his work by a man, *without* a man (as it were) or elſe he doth it *above* him. There is no *good* almoſt that thou *doeſt*, but thou ſhalt clearly ſee that it is *above* thee, that it is *God*, thou wert never able to *ſpeak*, or to *do* or to *go* through any ſuch thing, but *the Lord went through with it*. It may be ſome of you underſtand not what it is to do a thing *without* you, it is too ſpiritual; but there are Chriſtians that may, and can ſay, God did it *without* me, I was as a *block*, I *know* not how, I was ſcarce active with God, *God* did all. O *great* and *glorious* is that *power*, look which way you will, what that *power* is in *changing* thy nature, in *deſtroying* old *Adam*, what that power is in *reſiſting* temptations, what that power is in *wreſtling*, and *prevailing* with God, what that power is to *uphold* thee in the wicked world, and to *preſerve* thee to the laſt day. Conſider it every way: it is *great*, *wondrous*, *glorious*, and *mighty*, and *exceeding mighty* is that *power* that *works in them that believe*, even the *power* of the *Spirit of God*.

The Spirit is called *power*, Power it ſelf (as it were) not that I deny the *perſon of the Spirit* thereby, as if the *Spirit* were nothing but the *energy* or *working* of God,

God, that is not the meaning; but he is called *power*, because (as it were) he is nothing but *power*, whatsoever he doth, he doth *powerfully*, and *gloriously*, and *effectually*; Angels work in *little*, *common*, *outward* things; marke the difference between the *assistance* of the *Spirit*, and of Angels. The Angels are *ministring spirits* sent out to *wait* upon the *Saints*. How do Angels work for us? Angels make not *prayers* in us, Angels never subdue one sin in me, they can never bring *peace* to my conscience, and soul; Angels converse not in *spiritual* things, but in *outward* things; Angels *keep thee that thou dash not thy foot against a stone*, they *keep* thee from breaking thy neck, they keep fire from thine house; but *spiritual* things are done by the *Spirit of God*: the *exceeding greatness* of power is by the *Spirit*. Therefore consider of this word, be not such *poor*, *low-hearted* creatures, to be afraid of every ill, and to be *discouraged* from going about any good thing. I say, consider the *power* that dwels in you, and indeavor to give glory to God, to magnify the blessed Spirit, that *works* in you, to *admire* it, for the more you *admire* the Spirit, the more *vile* you will be in your selves, and the *viler* you are in your selves that you attribute all to the Spirit, the more glory God shall have, and then things will be as they should be, in the best *order* for God and man.

Expositions

Expoſitions and Obſervations on

EPHESIANS 5. 1, 2.

Be ye therefore followers of God as dear children, and walk in love, &c.

THe Apoſtle in this Chapter, and eſpecially in that going before, exhorts the *Saints* to *walk worthy of their calling*, that is, to *walk humbly* and *meekly*, &c. towards *God* and *men*; and there he ſhews ſometimes the *good* they ſhould *follow*, and the *evil* they ſhould *leave*, promiſcuouſly, which is meant by *walking worthy of their calling*. And here in this firſt *verſe*, ſaith he, *I beſeech you be followers of God as dear children*. He puts in this *motive* to all the *holineſs* he ſpeaks of before, and after; that as *dear children* of a *bleſſed* father, they would *hearken* to him, that they would *hate* all the evil, and *cleave* to all the good he had propoſed to them, ſo that the Leſſon is this, That

Our ſpiritual priviledges ſhould as much ingage us to holineſs, as they ſhould help on our comfort. The Doctrine.

My

My meaning is this; you know in this wicked world wherein we are, this is *one Goſpel way*, that we *uſe* and *practiſe*, and have been *taught*, that whenſoever we came near the *Lord* (eſpecially then) we ſhould indeavor to *raiſe up* our ſouls, by the conſideration of our *Goſpel-priviledges*, and the *relations* between us and God. When you and I come to *pray*, we ſtudy as much as we can to look on him *as a father* (and we do well) and to look on our ſelves as *ſons and daughters*, as thoſe that are *in Chriſt*, as thoſe that have their *ſins pardoned* and *covered* in him: to look on our ſelves as the Spouſe and Wife of *Chriſt*. And all the *relations* we can make out, and all the *priviledges* that are laid down in Scripture, we ſeek to *own* them whereby to get up our ſouls to ſome joy and *comfort* before the *Lord*, and this is a *good* and *bleſſed* thing when we do ſo; for the Lord would have his children, as to live *holily*, ſo he delights to ſee them live *comfortably*: *The Lord takes delight in the proſperity of his people*. But here now, you and I miſs, we do this out of a kinde of Self-love, becauſe we would have *comfort* we make uſe of our *priviledges*, and plead our *relations*, but we ſhould alſo make *uſe* of them to move us to *holineſs*, and to reſiſt *ſin* and *evil*, as well as to raiſe us to *comfort* and *conſolation*: And thence it is that we are ſo oft *foyled* with *ſin*, becauſe we walk as *men*, as the children of *men*, as the Scripture ſaith; we forget in what a *ſtation* God hath put us, in what *grace* and *glory* we ſtand through Jeſus Chriſt. Therefore when we are *walking*, and *converſing* in the world, we look on our ſelves as men, we think of our *neighbours* what they would

would have done in ſuch a caſe, and it may be we thinke of *natural reaſon*, it may be of corrupt reaſon; but we do not ſtate our ſelves all the day as *ſons* and *daughters of God*.

Man naturally doth not love to *reflect* upon himſelf, which (ſaith Dr. *Preſton*) is the *difference* between a *man* and a *beaſt*: take two or three children, it may be one is a *Lords ſon*, and another the ſon of a *Begger*, they *reflect* upon themſelves, you ſhall ſee by their *carriage*; the poor childe carries himſelf *reſpectively* to the other, the other carries himſelf *diſdainfully* to him. So all people, every one hath a kinde of *concluſion* upon himſelf from *natural* conſiderations. Such a one carries himſelf *high*, he *reflects* ſo upon himſelf. Why? he thinks he is a man of *ſuch parts*, of *ſuch fortunes*, and *breeding* and *feature*, and the like, and he carries himſelf accordingly: It is ſo with all mankinde. Now if we would have the Spirit of God *ſhine* upon our ſouls, and draw ſuch *concluſions* alway that lie in our breaſts, that I am a *ſon*, a *daughter of God*, one in *Chriſt*, *married to Chriſt*, *bone of his bone*, *and fleſh of his fleſh*, that I may walk all the day thus cloathed with theſe *reflexions*: then when we come to *ſin*, when *temptation* is offered, it may be the devil will ſay, *ſuch a one* did it that is *wiſer* then thou, and *ſuch* a one that is a *fellow*, of the ſame *calling*, then, this poſitive actual *reflexion* upon the ſoul that thou art in Chriſt; this would make thee ſay, O, but how ſhall I do it? Jeſus Chriſt died for *me*, Jeſus Chriſt hath *waſhed me* in *his blood*, I am *one* with him. What if the children of *darkneſs* do ſo, is it fit for a childe of *light*? what if *ſinners* do ſo, is it fit for a

man that God hath called out of *ſin*, and out of the world, is it fit for him to do ſo?

The Saints ſhould reflect upon their high condition.

We ſeldome carry thoſe *reflexions* about us when we go abroad among the *ſnares* of the world, therefore we fall into *ſin*: for the *older* we are in grace, the more full of *ſnares* the world is. I could ſhew that you can name no place in the *new Teſtament*, where our *priviledges*, and *relations* are mentioned: but as the holy Ghoſt mentions them to *raiſe* up the ſoul for *comfort*, ſo expreſly to *ſtir* us up to *holineſs*, 1 *John* 3. 1. *Behold what manner of love God hath beſtowed upon us, that we ſhould be called the ſons of God!* I am perſwaded that the *Primitive Saints* in the *new Teſtament*, did generally look upon themſelves, *diſtinct* as a Common wealth, and a people *redeemed* out of the world, and in the *light* of that they did ſo walk, they did alway ſpeak ſo of themſelves, *We are the firſt fruits of the ſpirit*, we are *the ſons of God*, we are *redeemed and bought with a price*. We are *the ſons of God, but it doth not appear what we ſhall be, but when he ſhall come, we ſhall be like him*; O this gives *comfort*; but what then? what follows? *He that hath this hope purifieth himſelf as he is pure*. This *hope* is ſomewhat like that *reflexion* I am ſpeaking of, when there is an *actual* hope in the ſoul of being with the Lord, and an *actuall poſitive perſwaſion* that I am the Lords, then a man will purify himſelf as *God is pure*. I might mention a hundred places in the *new Teſtament*, 2 *Cor.* 6. *Come out from among them, ſeperate your ſelves, and touch no unclean thing, and I will receive you, and I will be your father, and you ſhall be my ſons and daughters, ſaith the Lord Almighty*. This is very *comfortable*, that we ſhall be

be his *sons* and *daughters*, and that he will be our *Father*. What then? In the beginning of the next Chapter, *Having therefore these promises, let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God.* If we be the *sons* and *daughters* of God, and he be our *Father*, therefore we should be *holy* in *soul*, and *body*, and *spirit*. I remember a little Story of a great *Monarch* (though I do not much trouble you with them, but it doth a little *illustrate* what we speak of) walking with his *son*, a *Prince*; the great Emperor seeing little poor children to play and tumble in the dirt, he said to *his son*, Why dost not thou go and play *with* them? Saith he, I would, if I did see any *Kings* and *Princes children* play with them, he *reflected* upon himself that he was a *Prince*, a *Kings son*, and it was not fit for them to tumble in the dirt. So you may say, when you see *Drunkards*, and *Whoremongers*, and *Extortioners*, if the devil tempt you in your hearts, and say, *Why dost not thou do so?* why dost not thou *get money* as yonder man doth? or labor to be *great in the world?* O, say, do the *sons of God* use to do so? to *cozen*, and *cheat*, and be *drunk*, and *lie?* If the *Saints* did so, then it were another thing, but shall I that am a *Prince*, that am a *son of God*, shall I be a *Scullion*, and *wallow* in the dirt? Therefore I say it is enough to an *honest heart* to propose a pitch that is *above* him, that he never attained, and what will he do? he will seek, and not give over till God have wrought it: God wrought it in most of the *Saints* of old: therefore let us labor with the Lord, that we may have such considerations alway about us.

O how *gloriously* should we *walk*, if we had still *actuall* considerations, I am a *son*, I am a *daughter of God*! How humbly should we *walk* towards our brethren? how *weaned* from this world? what *Pilgrims* would we be here upon *earth*? doubtless we run, and lanch into the world by forgetting of our *relations* and *stations*; so that as in *Gen. 6. The sons of God married the daughters of men.* We walk as the *sons of men*, and miscarry as the *sons* and *daughters of men.* If we did alway walk, and look upon our selves as the *sons* and *daughters of God*, we should in some poor measure *express* something of the *sons* and *daughters* of *God* in every word, and carriage, and action towards God and men, *&c.*

Expositions

Expoſitions and Obſervations on

PHILIPPIANS 2. 1, 2, 3.

If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies;
Fulfil ye my joy, that ye be like minded, having the ſame love, being of one accord, of one minde.
Let nothing be done through ſtrife or vaine glory, but in lowlineſs of minde, let each eſteem other better then themſelves.

THE Leſſon that the Lord gave you and me lately to conſider of, and to do, was rightly to *love the Saints*, to *love our brethren*, and the way, you remember was, that we ſhould not make that the ground of our *love* to our brethren, becauſe *they love us*, but becauſe *we are beloved of God*; we ſhould *love*, though we be *not beloved* of men.

Saints ought to love though they be not beloved.

He that will not *love his brethren*, till he be *loved of*

them, nor *no further*, nor *no longer* then he is *beloved*, he shall never love them *much*, nor love them *rightly* at all, because all goes upon a *wrong ground*, and by a *false rule*: And therefore we should set upon the practice of that *duty* in these *times of division*, that whatsoever man I look on as a *Saint*, or see the *Image of God* in him, I should indeavor to bring my heart to *love* him: If he *love not me*, let him look to that, I shall not answer for that, that shall be laid on his *score*: but if I love not my brother, that shall be laid on *my score*, and as my *account*, so my *comfort*, I mean true spiritual comfort, both here and hereafter, it is not in this, that I am much *beloved*, but that *I love much*. I spake to you of that more at large then, and I hope you will indeavor to bring your souls to be doers of this blessed truth, as well as hearers.

There is one thing more which is here laid down in this Scripture that we must indeavor to do, though when I speak of doing, when we teach you any *spiritual*, *Gospel* duty, you must understand it in a *Gospel* way; not as though (I say) we *can do* this or that, but we through the grace of Christ *may do* any thing that is *commanded* in the *Gospel*. Therefore go not home, and say, we are *dead*, and can do nothing, *&c.* To what end are all these *precepts* laid on us, but that we by the *power of the holy Ghost* may do them? Therefore I say, there is one thing more for us to do before we can come rightly to *love the brethren*: truly, there are many things, but that that I am now upon, is the *foundation*; (what is for the building of us up I meddle not with now) for till we come to do this, we cannot *love* at all, we cannot go one step in this blessed

bleſſed work; and that is it I ſhall indeavor to tell you now, ſaith the Apoſtle, *Fulfil my joy, and be like minded, If there be any conſolation in Chriſt, or any comfort of love, if there be any fellowſhip of the Spirit, if there be any bowels and mercies.* The meaning is, the Apoſtle exhorts them to theſe *duties* upon theſe *motives*, to the following *duties* upon the foregoing *motives*, As if he ſhould ſay, for the *conſolation ſake* that you feel in Chriſt Jeſus, that is *ſweet* and *dear*: for the *comforts ſake* that you feel, when you *love*, how ful your ſouls are of *comfort!* for the ſake of that ſweetneſs and pleaſure that you have in the *fellowſhip of the Spirit*: If there be any *bowels of mercy* in you, any ſweetneſs of the *mercy of God* in your ſouls, or any *workings of mercy*, or pity, or affections in you, grant me one deſire, at which I ſhall exceedingly rejoyce, that is, *be like minded, and have the ſame love*, &c.

The Apoſtle doth here, as it is uſually his manner, when he *exhorts* to any thing, he tells them not, Do this, or you ſhall be *damned*, do this or elſe you are *hypocrites*, or elſe the *curſe* of God will fall on you: for he carries that clearly in all his Epiſtles that there is no *damnation* to them that are *in Chriſt*, and *you are are not appointed unto wrath*, ſaith he, but he preſſeth them unto it out of the *ſweetneſs*, and *dearneſs* of ſpiritual things that they apprehended. Indeed to preſs them from arguments of *hell* or the *curſe*, that would have faſtned a ſpirit of *bondage* on them. To preſs them from worldly things, thoſe *vanities* would never have moved them, therefore he takes the *choiſeſt* things always, as *Iob* ſaith, *I ſpake to my ſervants*,

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and to my wife, and ſhe anſwered not, though I beſought her for the children of my body, that is the *deareſt* thing between *man* and *wife*: ſo the Apoſtle deſires them by ſuch things as theſe, by the *coming of the Lord Jeſus*, that is the *ſweeteſt thing* to a *Saint*; ſaith he, by theſe *ſweet* and *dear* things. I talk not of *hell*, and it is in vain to talk of *worldly motives*: but for the *ſweetneſs* that is in *ſpiritual* things, and for that *price* ſake, and the *dearneſs* that is of them, and in them, I beſeech you grant me this requeſt, that is, *that ye*

Be like minded, and have the ſame love.

Mutual love enjoyned.

That is, *mutual love* each to other, and be of *one accord*, and of *one minde*. This is the *Motive* that I ſhall open.

The means to attain it.

But how ſhall we come to *love one another*, or to love *mutually?* O (ſaith he) *Let nothing be done through ſtrife or vain glory, but in lowlineſs of minde, let each eſteem other better then themſelves.* I told you, a man is to lay this as the *foundation* of his love, to love becauſe *God loves* him, not becauſe he is *beloved of men*. Now that he may do ſo, he muſt lay this alſo as a general rule in his ſoul by the grace of Chriſt, that he *account himſelf*, and *lookt on himſelf* as *leſs* then any other of the *Saints*, every man muſt account another *better then himſelf*. A man muſt look upon himſelf, nay, I ſay more, he muſt be content that *others look upon him* as the leaſt *Saint*, or elſe he will never *love his brethren* aright. Beloved, this above all things, I finde (it may be you finde more) to be the greateſt enemy to love, *high-mindedneſs*, that you look upon your ſelves, either as the *greateſt of Saints*, you think you are *ſome body*: or elſe you look upon your ſelves

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as of the *second form*, *near* to the greatest. Therefore you shall observe by experience, that when you come to *love* any *Saint*, if you finde that though he love *you*, yet if he love another *better*, and account more of the *Image of God in another* then in *you*; you alway account that *love* no better then *hatred*: you say, such a man *hates* you, why so? because he loves three or four better then you. This is *pride of heart* in a man, he had as lieve a man should *hate* him, as *love* one *Saint* in the world *better* or *before* him, it is a sign of a *devillish heart*: If there be a *Saint* or two in the *Family*, or a woman, or a servant in the *Congregation* that is more respected then he, he thinks such a one doth not *love* him, he concludes, I am not *beloved*. There is such a *desperate pride*, (as pride is a *desperate* thing alway in *spiritual*, and in *earthly* things) in the heart of man, that makes him so *desperate*, that if he be not loved *to the height* above all others, that he accounts all love *hatred*.

You will not be right till you come to this, that *Paul* saith, 1 *Cor.* 15. *I am the least of all Saints*, saith he; and 1 *Tim.* 1. 7. *I am the greatest of all sinners*; you will never be in a right frame, in a *Gospel* frame to *love your brethren*, till when you look on *sinners*, you account your selves the *greatest*, and when you look on *Saints*, you reckon your selves the *least*. Therefore this is a plain, short Lesson. I mean not to speak much of it, but truly it needs a large comment on your hearts, it needs a great deal of setting home upon your spirits.

Therefore let us every one look to our selves in this, let us consider our *condition*, my condition that

I ſtand in, and yours where you are. Is not this the *frame* of my ſoul, and the *diſpoſition* of your ſouls, that you never *love another*, nor never *eſteem anothers love* (for both go together in a proud heart) unleſs he look *principally* upon you above all others. Beloved, it is much for thee and me, if we *underſtand* our ſelves, what we are, and rightly *judge* of our ſelves, and our courſe, and how things are *really* in us, and before the eyes of him that *ſearcheth the hearts*; it is much for me if the pooreſt *Saint* give me but a *ſmile*, or a *good look*, yet this is our diſpoſition, if the *Saints* do not obſerve us, if one go by and do not obſerve us in the *ſtreet*, and put not *off his hat*, and ſpeak, and give us idle *viſitations* when he knows not what to do, he *loves us not*. It is a great deal if a *Saint* do but come over the *threſhold*, or *look* upon me in the ſtreet.

This is that that breeds *endleſs quarrels* (for they are here put together, *Strife* and *Vain glory*, and the like) for thou wilt be alway like the *Salamander* feeding upon ſome *quarrel*, for every man naturally hath ſome one thing that he *feeds* on principally; children feed on one cate more then another, and ſo do men, ſome upon *Husbandry*, ſome upon *Navigation*, ſome upon *Policy*, every one upon one thing or other. All men have ſome one thing that carries the *ſtream* of their hearts; ſome Profeſſors, the very *ſtream* of their ſpirits goes in *quarrelling* with others, they no ſooner end a quarrel with one *Saint*, but they begin *another*, they can no more live without *jangling* and *quarrelling*, and *ſtrife*, then the *Salamander* can live without fire. This is the reaſon, a proud heart there-

fore

fore can never *close with the Saints*, it cannot be content with a *little measure* of love from the *Saints*. A *Saint* if he be as he should be, can *love* though he be *not loved*, and can *rejoyce* wonderfully if he have the *least measure* of love from others. The Lord make this short word spiritual, and powerful to thee, and me: If this lesson were rightly learned, a world of *division* among the *Saints* would cease.

Expoſitions and Obſervations on

Hebrewes 12. 18, 19, 20, &c.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs and darkneſs and tempeſt.

And the ſound of a trumpet, and the voyce of words, which voyce they that heard intreated that the word ſhould not be ſpoken to them any more.

(For they could not endure that which was commanded, and if ſo much as a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt through with a dart.

And ſo terrible was the ſight, that Moſes *ſaid, I exceedingly fear and quake.)*

But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Ieruſalem, and to an innumerable company of Angels.

To the generall aſſembly, and Church of the firſt born, which are written in heaven, and to God the Iudge of all, and the ſpirits of juſt men made perfect.

And to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.

See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape if we turn away from him that ſpeaketh from heaven.

The old and new Teſtament compared.

THe Apoſtle in theſe words doth compare the *old Teſtament*, the *old Covenant* with the *new*: or (if you will) the eſtate of the *Saints* under the *old Covenant* of *Sinai*, with the glorious eſtate of the *Saints* under the *new Covenant*

Covenant. Therefore he tells them, *Ye are not come to that mountaine that burned with fire, that mountain that might be touched*, you are not set under the *old Covenant* that was *terrible*, in which there was nothing but that that was *terrible*, that brought *horror* upon all that *feared* God in it: but ye are *Come to mount Sion*, to the *glorious* state in the *new Testament*; and there is nothing but what is *amiable*, and what is *beautiful*: for that is it that I mean to pitch on: you shall observe in the description of the *Saints* in the *old Testament*, under the *old Covenant* (I mean not the Books of the *old Testament*, I suppose you know what I mean in that Proposition) I say there was nothing in all Gods *administration* with them, but it was full of *terror*, it was *terrible*, it begat *horror* in them; and there is nothing in the state of a *Saint* that is *rightly* setled in the *Gospel*, but what is throughly *amiable* and *beautiful*: and therefore you shall see how the Apostle reckons them: First, for the *old*, he saith, they were *come but to a Mount that might be touched*, that is, an *earthly* mountain, a mountain or hill, as one of *our hills*. *And that burned with fire*, that was *terrible*. And there was *blackness* and *darkness*, and *storm*, and *tempest*, covering the *heavens* and the *hill*, this was *terrible*. And there was the *sound of a Trumpet*, you know that signifies *war*. And there was a *terrible voyce of words* also, and so *terrible*, that *they that heard it, intreated that they might hear it no more*. And the Lord was so *strict*, that if *but a beast touch but the* hill that was black and dark, he *was to be stoned*, or *thrust through with a dart*, he was to be *killed*; nay, *Moses* himself that was to be the *Mediator* of the

people in that *Teſtament*, he did *exceedingly fear and quake*. So that there is nothing in that *old Covenant* of *works*, that God ſaith, *is done away*, *Heb.* 8. there was nothing in the *old Teſtament*, but what was *terrible* and full of *horror*. To come a little more *particular*; there is nothing in the ſtate of a *Profeſſor* who is yet on *Mount Sinai*, as many *Profeſſors* are who are not yet *dead*, but *alive* to the *Law*: they are not *free-men*, they are not *ſons* and *daughters*, they have not the *principles* of the *Goſpel* clearly wrought in them; I ſay thoſe people, take them in the bulk, and frame of their *profeſsion*, there is nothing in their *whole life*, in all the *courſe* of their *profeſsion* but what is ful of *horror*, and *terror*. If they look upon *God*, they ſee him more or leſs as an *angry Iudg*, ready to ſtand at the *catch* to *conſume* them. If they look on *grace* in them, that is ſo *little*, that they continually conclude that they are *hypocrites*. If they look on *ſin*, they look every moment when God will be *avenged* on them becauſe of it. If they look on *affliction*, they ſay, Now God hath *found me out*, I knew it would be ſo that the *wrath of God* would be on me. If they look on *Chriſt*, ſaith he, He doth not *belong* to me, and the *Promiſes* are not *mine*. A man that is a *Profeſſor* on *Mount Sinai*, as far as he walks in the *Covenant of works*, or as it were *by the Covenant of works*, ſo far of neceſſity his ſoul within is as *Mount Sinai* was without, that is, full of *blackneſs*, and *darkneſs*, and *ſtorms*, and *tempeſt*; inevitably, and unavoidably, it will be ſo.

Therefore clearly, this is the reaſon of all the *troubles*, and *horrors*, and *terrors*, and *uncomfortableneſs* of

of your spirits, because you have *one* foot on *Mount Sinai*, you are not come up to *Pauls* pitch, *I through the Law am dead to the Law*; you are not *dead* to the *Law*, you are not *delivered* from it, I mean the *Law* as it is a *Covenant of works*, and no otherwise, for I know this, no trouble, nothing can befall a *Saint* that is rightly *principled* according to the *Gospel*, but it is exceeding *amiable*: If there be *sorrow* for sin, or any thing that you account *bitter* in it self, if it fall on such a *soul* that is indued with such a *principle*, that is as *sweet* as any thing else. I may say, (though it be Nonsence to carnal ears) his *sorrow* is as *sweet* as his *joy*, his *sorrow* for *sin* is as *sweet* as his *joy* for *mercies*, if he be one that is rightly *transplanted* from *Mount Sinai* to *Mount Sion*: Therefore see how the Apostle lays it down, look on it, and you shall see nothing but what is truly *amiable*.

But ye are come to Mount Sion.

Now *Mount Sion* was a *beautiful* place, saith the holy Ghost, the *beautifullest place* in all *Jerusalem*, where the *Kings house* was; *Davids* house covered with gold; Therefore, *beautiful* things in Scripture are laid down by the name of *Sion*; and usually it is called the *Virgin Sion*, for *fairness* and *beauty*. *Ye are come to Mount Sion.*

And to the City of the living God.

What is that?

The heavenly Jerusalem.

Not to the *old Jerusalem* that was subject to be *taken*, and to be *burned*, and subject to *pestilence*, and *famine*, and *sword*, but to the *heavenly Jerusalem*, the *Jerusalem that comes down from heaven.*

And

And to an innumerable company of Angels.

You are come now to the place where there are *Myriads of Angels.* In the ſtate of the *Saints* in the *new Teſtament*, there are *innumerable companies of Angels* that God hath ordered to *waite* on them, to *protect*, and *preſerve*, and to *ſave* them. In the *old Teſtament* we read of one *Angel* here, and another there; one *Angel* was ſent to *Sennacheribs Camp* to *deſtroy* it, but here is an *innumerable company of Angels*; this is the ſtate of the Church in the *new Teſtament.*

To the general aſſembly, and Church of the firſt born.

All things amiable to a man rightly built upon Chriſt.

I cannot go over all the particulars, but if you read them over, you ſhall ſee that there is no *object* but what is throughly *amiable*, and that is the onely thing I would commend to you. Let him be a man that is *rightly laid* upon Jeſus Chriſt, and hath the *right knowledg* of him according to the Goſpel, by his *holy Spirit*: I do not ſay that there is a *little*, but there is *nothing* that he can conceive or imagine, but it is *ſweet* and *amiable*, and *pleaſant* to him, as

For inſtance, look which way you will, if he behold God, there he ſeeth *infinite ſweetneſs*, how he is his *Father*, reconciled to him, and ful of eternal *bowels of affection* towards him before the world was, one that loves him *infinitely*, and takes care of him *perpetually*. If he look on Jeſus Chriſt, he ſees that he is his *husband*, he is one with him, as Chriſt is *one* with the *Father*. If he look upon the *Ordinances*, he ſees them as *bleſſed pipes*, that have many *ſweet promiſes* to *convey* more of the *love* of God, and of his *Spirit* to his ſoul; If he look upon the *creatures*, he ſees the *glory of God* upon them in *creating* them, and the *goodneſs of God* in *providing*

providing them for him, and he *taſts* the *love of God* in *them.* If he look on *afflictions*, he ſees them as *ſweet*, *wiſe*, and *ſeaſonable corrections* from his heavenly *Father* to bring him nearer to him. If he look on *ſin*, as ſin is the *tranſgreſſion* of the *Moral Law*, he ſees all *forgiven* by the *righteouſneſs* that is in Chriſt, and all *nailed* to his *Croſs*, and he knows that ſin in him ſhall *work for the beſt*, that it may make him *prize the grace of God* more, and come nearer to God. If he look on *perſecution*, and the *plotting* of wicked people againſt the Church; a *Saint* that is rightly ſet in the *new Teſtament*, he ſees nothing but what is *beautiful*, and *amiable.*

Not but that there are *objects* that in themſelves are not *amiable*; as *ſin* is not *amiable* in it ſelf *properly* conſidered, neither is *affliction*, but he hath ſuch a *glaſs*, the Lord caſts ſuch a *light* in him through which he ſees every thing, the *light* of the Goſpel, through the *holy Spirit*, that there is nothing but *joy* and *comfort.* That is the reaſon that the Apoſtle commands, which is a ſtrange command, *Rejoyce*, ſaith he, *in the midſt of afflictions, rejoyce when ye fall into divers temptations. And rejoyce, and again rejoyce, Phil* 4. And preſently after, *Let your patience and moderation be known unto all men.* As if he had ſaid, Ye are in great afflictions, yet *rejoyce evermore.* If theſe *Philippians* had been as *we* are, and had had thoſe *principles* of *Mount Sinai* in them, they would never have *rejoyced* in thoſe great *afflictions*: but having clearly the *love of God* in them, and *juſtification* rightly placed on Chriſt, and the *principles* of the *Goſpel rightly planted* in them, there was no *affliction* or *temptation* whatſoever, but they could *rejoyce* in it: *Rejoyce*

evermore. I do not know whether you yet fully *understand* it: the Lord *teach* you, that you may know what is the hope of you *calling*, what a *glorious condition* God hath called you to.

I will conclude with three or four words of Exhortation to you from this Lesson, that every *object* that a *Saint* that is in the *new Jerusalem* can *behold*, is altogether *amiable*. The uses are here mentioned in the Chapter before.

1. Use Not to faint in afflictions.

Then in the first place learn not to *faint* under *afflictions*: for that is the reason the Apostle brings this in, do not so much strive, or struggle how to get out of *afflictions*, as to get more *Gospel light* to see *afflictions*, for that is all one, nay, better then the other. Therefore if the Lord do but give you a little Eye-salve, that is, his *Spirit* to look on them, you shall see no *gall*, nor *taste*, nor see any *misery* or *evil* in them at all. That is the Use that is here spoken of. Therefore what ever thy *afflictions* be, labor to understand *rightly* their *nature*, and thy *station* in the *new Testament*, and no doubt but thou shalt bear them through.

2. Not to undervalue the glorious condition of Sainthip.

Another Use that the Apostle teacheth us is this, and me thinks in my apprehension it is a very considerable word, *Beware least there be any fornicator, or prophane person among you, as* Esau, *that for one morsel of meat sold his Birthright: for*, saith he, *we are not come to the Mount that might be touched*. I apprehend the meaning to be this, that this being so, the estate of a *Saint* being so *glorious*, then *beware* you that are *Professors*, least any of you be so *prophane* as to *sell your birth-right*, that is, all your *glorious priviledges*, and

uncon-

unconceiveable happiness in your condition for a *mess of pottage*; that is, that you do not relinquish basely these mercies, to *forsake your own mercies*, as *Ionah* saith, to imbrace some *lust* or other, either to imbrace the *world*, or to fall to *wantonness*, or *drunkenness*, or any thing else; and so to bargain as *Esau*, that sold all his *blessed title* in the *new Testament*, and in *Jesus Christ* for a *mess of pottage*: Beware of that *prophaneness*, for *prophaneness* is not onely when men *commit gross* evils (as we say) but this is a *prophane* man, though he be a *Professor*, and walk *civilly*, that (though but in his *heart*) is willing to *exchange* the *blessed estate* that God hath called him to for the *best happiness* in the world. There are many *prophane*, men that are not *whoremongers* and *drunkards*, but are ready every day if the devil come to *cheapen* to give up their *birthright* for a *mess of pottage*. Take heed you *sell* it not, if you did understand it rightly, you would not sell it for ten thousand worlds, that *condition* and *happiness* that *God* hath called you to. All the things in the world that can be presented to you, are nothing to the *peace* of the *Kingdom of heaven*, be they what they will in themselves, and yet you hanker after *ambition*, or *lusts*, or somewhat, and go *sell* your *birthright* for a *root* of *bitterness*, for a *mess of pottage*: for base things, I say, (and I am sure there is no *Saint* here that knows what the *happiness* of a Christian in the *new Testament* is, but will say so) that all the *glory*, and *riches*, and *happiness* in the world is no more in comparison of the *riches* and *happiness* of a man *estated* in *Christ* in the *new Testament*, then a *mess of pottage* is compared with an *inheritance*. Therefore beware of it; de-

fire the Lord to deliver you from a *prophane* heart.

3. To encourage weaklings.

Thirdly, here is another Use that the Apostle makes of it, therefore this should *encourage* poor, weak Professors, that are every day ready to faint, *Wherefore* (saith he) *lift up the hands that hang down, and the feeble knees, and make strait steps to your pathes, least that which is lame go out of the way.* The meaning is *poor* souls that are beaten out (as it were) as a *ship* in the sea, all the week with *temptations*, and *afflictions*, and *injuries*, and *reproaches*, and *threatnings*, and *persecutions*, that their hands almost *fall*, that they are ready to say as *David*, *I have washed my hands in innocencie in vain.* This is the way to keep up thy spirit: Labor, as *Paul* prays, *Phil.* 1. *to know the riches of thy calling*, to understand the *glorious* condition that God hath called thee to here. I speak not of that in *heaven* hereafter, but the glorious estate *here*, if thou hadst *eyes* to see it, and a *heart* to judg of it, then you would not be so *tormented* all the week long with a few *temptations* and *afflictions*, and so be ready to give up, as *David* said, I *shall one day perish by the hands of* Saul, so, I shall one of these short days prove an *hypocrite*, a *prophane man*, I am so haunted with *temptations*, and so followed with *sins* and *lusts*. No, beloved, study that blessed *estate*, what *Mount Sion*, what the *heavenly Jerusalem* is, that *City of the living God*, that God hath called you to, and that will *support* thee.

4. To study peaceablenes.

Then, that I may conclude, Lastly, this is the use the Apostle would have us make of it, to *follow peace with all men, and holiness, without which no man shall see see God.* That is, if you do understand aright your

spiritual

ſpiritual condition, the *happineſs* of it, which is unſpeakable, then ſurely you will be *peaceable* people, you will be at *peace* with all men; for this is a general truth to me, that our *frowardneſs* doth generally ariſe from ſome *diſtemper* of our own ſouls within, I mean, when a man ſees that *God is angry* with him, he is *angry* with others: that is certain alway, if God look *ſtrangely* upon him, he will look *ſtrangely* upon others, if God *quarrel* with him, he will *quarrel* with others: but if God *ſmile* upon the ſoul, and *ſhed his love into the heart*, and *ſet his love upon him*, he will not be *angry* with any that are without (I mean with a *carnal anger*) that is the reaſon that when *a mans ways pleaſe God, the ſtones of the ſtreet ſhall be at peace with him.* Did you ever ſee the *ſtones* of the *ſtreet* angry with you? but the meaning is, when a mans ways are *croſs* with God, and he hath a *guilty conſcience*, a *guilty ſoul* hath no true *peace*, he is ready almoſt to *fall out* with the *ſtones* in the *ſtreet*, he *quarrels* with his *ſervant*, with his *horſe*, with every thing, becauſe he hath an unquiet ſpirit within, *when a man pleaſeth God, the ſtones ſhall be at peace with him*, that is, he ſhall be at *peace* with every thing. Why ſo? becauſe there is an *infinite, unſpeakable* quiet in his own ſoul.

That is the reaſon we have ſo many *Profeſſors* among us that are ſo *bitter* and *cruel*, to others, ſome they call *Presbyters*, and ſome *Independents*, and divers other *Profeſſors*, you may pick them out in every *Congregation* that are ſo *ſharp* and *terrible* to others, if they *croſs* them, or *diſſent* from them never ſo little What is the reaſon? becauſe there are a-

bundance of *Professors* that have *one foot* on *Mount Sinai*, they walk by the *Covenant of Works*, they have patched a *feined rotten* peace in them with God in Christ, and so many times there is *blackness* and *darkness* within, therefore they are ready to *wrangle* and *quarrel* with others without.

But God hath called us to *Mount Sion*, where is that? where the *swords are turned into Pruning hooks, and the speares into Ploughshares, sighing* and *sorrow is gone away, and there is no ravenous beast there*, meaning the glorious estate of the *Saints* in the purity of the *light of the Gospel*; all our *ravenous* spirits shall be taken away, for it is impossible, that soul that hath the *love of God shed into it*, and the *peace of God rightly* planted in it, it is impossible but that soul should be *milde*, and *calm*, and *meek*, and *merciful*, and *loving*, and *courteous* to all, and be at *peace* with all, and *peaceable* to all.

And for *holiness*, *Follow holiness*, saith the Apostle, this would make you *holy*, if you did understand your *condition* rightly: O, if you were *perswaded* that God did *love you from eternity*, and that his Son did *die for you*, and that you and he are as really *one* as he is *one* with his *Father*, and that all the treasures that are in Christ are yours, *&c.* this would inevitably work in us a *holy frame* of *heart*, and *disposition*. Therefore the Apostle usually calls on us to be *holy* from such motives, *I beseech you by the mercies of God, and by the consolations of the Spirit* do this and that, and leave that and the other evil. That is the reason we are *lame* in *holiness*, because our *principles* are so *confounded*, and the *Gospel of Christ* is not *spiritually*, and *rightly*, and *orderly*,

orderly, and *distinctly* planted in us, or else we would be more *holy*, and look on *sin* in another manner then ever, and hate the *appearance* of it, and *cleave to that which is good.*

These were the Lessons that I thought of from this Scripture. Desire God to inlarge them when you come home, for Truths use to breed in the soul. Therefore the *Spirit of God* is compared to a *Bird*, the Spirit *sate on the waters*, as the Bird doth on the *nest to hatch her yong*. The Spirit of God (with reverence) will *hatch* such truths as this in the *hearts* of his children, that though it be *confused*, and *rude* in the beginning, yet the Lord by his holy Spirit may break it out to a *glorious*, and *powerful* light to our souls.

Expositions

Expositions and Observations on 1 Peter 1. 9, 10, 11, 12.

Receiving the end of your faith, even the salvation of your souls.

Of which salvation the prophets have enquired, and searched diligently, &c.

Which things the Angels desire to look into.

THe Apostle speaks of the *salvation that God hath given unto us*, and *Christ* hath *purchased for us* in the *New Testament*; and he saith it is such a *glorious salvation* that all the *prophets in old time*, they have been *groping after it*; they have *spoken* much of it, but *understood* little of what they said, but spake for *our* sakes, that is, *principally* for us: and the very *Angels desire to look into that salvation.* The Apostle sets out the *glory* of that *salvation* thus: the *prophets inquired after it*, *and the angels desire to look into it.* So the word then briefly is this, that

The

The very angels of God, they doe earneſtly deſire to know, and underſtand the myſteries of the Goſpell, the ſalvation that God hath given to ſinners by the Goſpell.

The desire of the Angels after the myſteries of the Goſpel.

The *Angels* are wondrouſly taken with the knowledg of the *glorious myſteries* of the *Goſpell*. True it is, for themſelves, they are not more ſaved after the manner as men are; but yet the *glory* of it is ſo great, and the *glory* of God by it, that the very *angels deſire to look into it*, the Angels *ſtudy* it.

Now, how do they *ſtudy* it?

Compare this with that *Epheſ.* 3. 8, 9, 10. *Vnto me* (ſaith the Apoſtle) *God hath given this grace that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; And to make all men ſee what is the fellowſhip of the myſtery which from the beginning of the world hath been hid in God*, &c. *To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church the manifold wiſdom of God.* The *Angels* no doubt know that that we cannot comprehend, and they have a great deal of that *intuitive knowledg*, as we ſay; but this I would teach you, that the *Angels* are willing by the *Church*, that is, by *Goſpell preaching*, by the *ordinances* of *God* ſet up in the *Church*, they are *willing* to learn, and by the help of them to *prie* into the *glorious myſteries* of the Goſpell.

Both good and bad Angels.

Not only the *good Angels*, they are preſent here (that is certain) waiting upon the *Saints*; but alſo the *evill angels*, that is, the devills, they deſire to *look* into the Goſpell, they do learn the *myſteries* of the Goſpell by *Goſpell ordinances*, by *preaching*. For good and bad Angels are of the ſame *nature* by creation,

though some fell, and others did not. This *mystery of the Gospell* was hid from *Angels*, from *good* and *evil* Angels. And though they know diverse things of *God*, and their *own happinesse*, yet the *glorious* things of *God* in the *Gospell*, and *New Testament*, they are content to come *down* among us, and *hear* and *learn* of the *Church*, and of the *ordinances*. We are not able to comprehend what senses *Angels have*, or that we *shall have* when we are gone hence to the Lord. Therefore there are two or three things that we should learn from it.

Vse 1. To be diligent hearers of the mysteries of the Gospel.

Me thinks it should be a generall motive to every one of us to be a little more *diligent, and carefull to hear the mysteries of the Gospel when they are opened to us*. If *angels* come *down* (as it were) and *learn* this *wisdom* by the *Gospell*, who is so *great* but he should *stoop* to *prie* into these *glorious mysteries*? And if the devil (though he *learn* it that he may the more *dishonour God* by it), *hearken* to every tittle, and use of it, and *improve* it, how carefull should we be? If the good Angels learn, though their *salvation* be not by it; but only the glory and *the mystery*, and *beauty* of it; how much more should *I hearken*, whose *salvation*, or *damnation* it is for ever? If the Devil hearken to every *doctrine* and *use*, that he may *dishonour* God, and hinder my soul, how much more should *I hearken*, that I may *honour* God, and *resist the devil* and save my soul?

Vse. 2. To learn Caution against Satan.

Secondly, learn hence another thing, that is, *wisdom* and *watchfulnesse* against *Satan*. Truly the *devil* was a gross *fool*, in the times of *Popery* I mean, there was but little *preaching*, therefore he had but little

knowledg

knowledge of the things of the *Goſpell*: but as the light of the Goſpell grew *clear*, ſo the devill grew *wiſer*. And he hath laid aſide all the *temptations* that he had a hundred yeers ago: for he can never *catch* men that way, for the generality, and now he hath gotten *ſpirituall temptations*: for as the Goſpell breaks out for the *enlightening of the Saints*, to bring *glory* to God, and *ſave* their ſouls; ſo the Divel gets more *light*, and *knowledge* whereby he may more *diſhonour* God, and *damnifie* the ſouls of men. The devil is the ſame *now* as he was then to diſhonour God, and damn ſouls; and the way generally is the *ſame* to bring men to ſin: but for the *ſpeciall manner* of it, the devil drives a *new trade*, nothing like as before: before it was to invocate *angels*, and *dead Saints*; that was groſſe. Now you think you are ſafe, becauſe theſe things are gone; but the devil hath got the *Spirituall knowledge* of every leſſon you hear, and he knows how to *beat* you with your *own weapons*, the divel hath *temptations* on the *right* hand, and on the *left*, now he brings men to be *puffed* up with *ſpirituall knowledge*, he hears *pretious* things in the Goſpel, and an *intelligble* man is much taken with *notions*, and the devil takes him that way. He ſees the doctrine of *juſtification* breaking out, and it is *glorious*, and men are *taken* with it, therefore in way of thankfulneſs men ſhall *swagger* as the world doth; and whereas before they were ſomething like *profeſſors*, even to the world, now they ſhall walk in all *looſneſs*, and *wantonneſs*. I ſay not that all do ſo: but there are ſome, and wo to them, that *turn the grace of God into wantonneſſe*. I am not able to tell my thoughts how *fine* the temptations of

Satan are grown by this salvation; by every Sermon he *increaseth* his knowledg, and will to the end *more* and *more*, and those *temptations* that take us *now*, our children will *laugh* at them, because knowledge shall *increase*. Therefore take heed of *pride*, and *arrogancie*, walk *humbly*, and hearken to advice, for thou hast an enemy that *learns* more at one Sermon, then thou dost at three.

3. Use. To make us admire the glorious Pearl and riches of the Gospel.

Another thing is this, see what a *glorious Jewel* the Gospel is, *what a glorious pearl*, when the *angels come down to study it*. The Angels in *heaven* see God, and for ought I know they have as much *happiness* as ever they shall have; they are sent down to the *Saints* to wait on them, and that they that it *concerns* not should be so *taken* with it, it must needs be a *glorious Iewel*. Therefore some conceive that the *Cherubins* in the *law*: there were two *Cherubins* over the *Ark* on the *mercy seat*, one looking towards another, God ordered it so, so as they were prying as it were *into the mercy seat*: and some conceive they were a *type* of the *Angels prying into the glorious mysteries of the New Testament*, looking one at another, and wondring (as it were) It is a glorious Jewel.

Therefore let us *praise God* for it, and indeavour to use all means to keep it up. Many devises the devil hath to pull it down (though he get nothing, but make himself more miserable) so there will not be such wanting still. To instance in one, *take heed of Idolizing discipline*, and *government*, that is, so to give our selves up to seek a *government*, that we care not what *hindrance* we do to the Gospel the while. As there are some here among us in hindring the poor *Welch* Ministers

Miniſters from *preaching* to the people, onely becauſe they ſuſpected them to be *Independents*: this is but the *beginning of ſorrows*, if men may have their will for *diſcipline* and *government*, we ſhall looſe this *Goſpel* which the *Angels* pry into: *diſcipline* and *government* is good, but we muſt not looſe the *Goſpel* for it, keep up that.

And beloved, if ever the Lord ſet *peace* among you, think of thoſe poor countries that have not this *Iewel* and Pearl. If God *raiſe* men, you may finde out ſome way or other, whereby to *maintaine* them. And it is more then allowing them *maintenance*: for you are to *ſtickle* with that generation of *wicked* men that for every *trifle* and *nicity* hinder poor people from enjoying the Goſpel, and pretend either it may be he is not a *Vniverſity* man, he is no *maſter of Arts*, it may be he hath *Greek*, and *Latine*, and not *Hebrew*, though he be *full* of the *Holy Ghoſt*, and yet the people muſt be *ſtarved*. Let us do what we can to *prize*, and *advance* the Goſpell, *hold it up* before every ſoul. If the Angels come down from heaven to *prie* into our Goſpel; how much ſhould we *prize* it, and not ſuffer people that we ſhall *curſe* ſeven yeers hence that we *bleſſe* now, that would *couzen* us of the *Goſpell*: be not *cheated* of the *Goſpel*: it is a precious *Pearl*; it is all that this poor ruined, tottered Kingdom hath left: for *peace*, and *wealth* are gone, and there is a foundation of a *new* war laid, only God hath kept up the *Goſpell* in *England* as much as in any kingdom in the world, *Beware of men*, of *wolves in ſheeps cloathing*, beware of all the inſtruments of the devil that would *beguile* you, and your poor children of this *Iewel*.

4 Vse. To be ready to every good work.

Lastly, *be forward, and ready to every good work; though it do not much concern you.* Truly there is a *lovelinesse* in *good works*, though they *concern* not me, and my *good*, yet I should have a *hand* in them, I mean, though they *concern* not my *calling*. There is a disposition in men, that they wil meddle with nothing, but their *end* is their *profit*, or *credit*. The Angels prie into our Gospel; what have they to do with it? They love to see the wonderfull *wisdome* of God in it, and to see *Christ woing* sinners, and take them in his *Arms*, it is nothing to them, yet they *rejoyce* that poor sinners should be *saved*, and they rejoyce to see the *justice* of God, and the *wisdom*, and *mercy* of God, how sweetly they be *reconciled*, and *glorified* in his Gospel. So let us, when any good work is to be done, though I, and my family be *not concerned* in it, yet let us go *among* them, and do what we *can*. This is the *Plague* of this age, that many are about doing of *good*, that is certain, but there are some wheeles of their *own ends* in it. I cannot say it of every *Officer*; but in any *Office* or *place* in the City, you shall have some that have *wheels* of their *own ends* that move *all*, and if that be away, *all* stands still. Let us love *good works* for *good works* sake: for the *beauty* of the work.

Expositions

Expositions and Observations on Iude 19.

Sensual, not having the Spirit.

I Am not now in an *Expounding* way further then I must of *necessity* to shew who these are that are said *not to have the Spirit*; but onely I shall pick out a Lesson for you, you may easily see if you reade the *Chapter*, they were a *generation* of *Professors*, of whom *Peter* speaks much, They *despised Magistracy*, *they were spots in their feasts of love*, *clouds carried about with every winde*, *Wells without water*, *Trees*, *whose fruit was withered*, *twice dead*, *and plucked up by the roots*, *for whom is reserved the blackness of darkness*. You see what their *qualities* were, and you may see what their *misery* should be; compare *Jude* with 2 *Pet.* 2. Among the rest of their *properties* this is one, they have *not the Spirit*. This is the last of all that the Apostle names, *They are sensual not having the Spirit*. And he usually reserves the *greatest things* last in his eloquence

quence and way of speaking. Now then the *Lesson* is this, That

The greatest difference (that I know) *in all the Book of God, between Saints and Sinners is, that the one hath the Spirit, and the other hath not.*

There are a thousand differences even in *Scripture*, but they are none of them so *substantial* as this, that a *Saint*, is a man that *hath the Spirit*, and a *Sinner* is one that hath *not the Spirit*, one that is *without the Spirit*. Therefore the Apostles when they were Preaching, and met with any *Disciples*, and *Professors*, they asked presently, *Have ye received the Spirit?* It is not meant *onely*, nor *chiefly* of the *common gifts of the Spirit*, but certainly it is meant principally of the *Spirit of holiness*, *Have you received the holy Ghost or no?* So our Lord Christ speaking of the *world*, and the *Church* (to see what a blessed thing it is to see heavenly things in the *language of Scripture*, a thing that if we could grow up to, we should overthrow a thousand *distinctions* in Divinity; we mistake things, taking them in the *old Notion*) *John* 14. what is the difference between the *world*, and the *people of Christ? I will send the Spirit which the world cannot receive.* The *world* are men that have not, nor cannot receive the *Spirit of God*, and the *Saints* are those that do, and have received the *Spirit of God*. You read in 2 *Joh.* 2. 18. of men that had *made a great profession* that were *faln off*, that were *faln away*, saith he, *They went out from us, because they were not of us; for if they had been of us, they would have continued with us.* There are many *faln away*, saith he, but they were not *of us*. Why? What are *you?* might some say,

say: *We* (saith he) *have received an unction, an anoynting, and it abides with us. And ye need not that any should teach you, that will teach you all things.* They that *fall off*, they were not *of us*. Why? they have not the *Spirit of God*, therefore they were not *of us*. So when the Apostles *preached*, sometimes it is said that *some* of them *believed*, and *some* did not; and at other times it is said when they *preached* that the *Spirit of God did fall upon the people*, that is, they were *converted*, they were *born again*, they were made *Saints*. So in *Rom.* 8. where the Apostle speaks of being *in Christ*, and *out of Christ*, which is the *great point* of all, and salvation and damnation hangs upon it. This is his *language*, they that are in *Christ*, *walk not after the flesh but after the Spirit*. So in the language of the *Spirit of God*, the *maine* thing that belongs to a *Saint*, it is not as we ordinarily account it: there are a hundred things that we call *Religion* that God doth not. A drunkard may be stricken with *terrour* in *hearing the word*, and we say such a one is *converted*, and it may be *not*; and there are hundreds of other people that may *pray twice a day*, and *hear Sermons*, and *repeat them*, and out of a *naturall principle of devotion* may have *affections*: this is not *Christianity*, or *Gospel Religion*. There are abundance of *professours* among us, that the *Holy Ghost* will not *own*, because they *have not the spirit*.

Therefore the *maine way* whereby we may judge of a *Saint* or a *sinner*, is whether he have *the Spirit of God in him* or no. O such a one doth *great things*, he *prayes*, and *hears*, and *reads*, and *disputes much*: I *but hath he the Spirit, or no?*

But you will ſay, How ſhall I look for that? How ſhall I know that?

The ſpirit in us to be known by its own evidence.

I will tell you how; A man may know the *ſpirit* in himſelf clearly by the *evidence of the ſame ſpirit*, And a man that hath the *ſpirit* may know the *ſpirit in another* by the ſpirit. There is a kind of *Sagacity* among the *Saints*, whereby they *having the ſpirit* are able (though not *expreſly*, and *clearly*) to behold the *ſpirit in another*.

We are the ſons of God, but the world knows us not: worldly men know not the *Saints* from *Schiſmaticks*, and *Hereticks*: and uſually ſpirituall people receive thoſe names from the world, *Schiſmaticks*, and *Hereticks*, and the like. But a man that *hath the ſpirit of God*, he can ſee as *clearly* as a natural man can with his eyes. How can a poor lamb *know* the *dam* among a thouſand? There is a *Sagacitie* in nature, and ſo there is here in *grace*, they have *the ſame ſpirit*. As when *Elizabeth*, and *Mary* were talking, the *Babe in Elizabeths Womb leaped*, hearing the words of *Mary*, that then had the *Lord Jeſus* conceived in her. I give you but a little *reſemblance* from naturall things. The Saints *know it*, and their *fellowſhip* is in the ſpirit. Our *communion is in God*, and not in ſuch a *Covenant*; or meerly in outward duties: but our *communion is with the Father, and with his ſon Jeſus Chriſt*, and in the *ſpirit* with all his *Saints*.

Therefore labor for the *ſpirit of God*. Truly, God is now coming, I am confident it is his *deſigne* in theſe *latter times* to *exalt* his *ſpirit*, and to *pull*, and *throw down* every thing that exalts it ſelf *againſt* the ſpirit, that ſtands in his light, and *Eclipſeth* the glory of

of it. And though the world which cannot receive the *ſpirit of truth*, do either *blaſpheme*, or elſe do *ſet little* by it, yet ſurely it is the *will of God* that all his *children* ſhould *honour* it. Theſe thouſand yeers *learning*, and *naturall parts*, and *morall* good *works*, and *ſuperſticious* good *works* have been exalted. Now in theſe later times, *Our Sun ſhall be turned into darkneſs, and our Moon into blood.* That is as the *learned* * interpret it, all the glorious things that we had before the *pouring out of the ſpirit*, that we made *Suns*, and *Moons* of, God will *blaſt* them. * Calvin.

I ſpeak not againſt *learning* ſimply, it is uſefull, eſpecjally in a *Common-wealth*: but as far as *learning* intrencheth upon the *ſpirit of God*, God will *blaſt* it: *learned men* ſhall be *laid by* as Cyphers, God will *blaſt* their labours, that we might *honour the ſpirit*. There is one place that comes to my heart with much *ſweetneſs*, *Pſal.* 119.96. *I have ſeen an end of all perfection, but thy law is very broad.* We have ſeen an *end* of *all perfection* of *learning*, of *common gifts*, of *naturall* parts; we have ſeen *God blaſt* theſe one after another: *but Gods law is very broad.* The *morall* law, the *law of the letter* is *broad*, much more the *law of the ſpirit of life in Chriſt*, that is *extolled* more and more: therefore all muſt *down* to *extoll the ſpirit of God.*

Truly *Religion* is a hundred wayes *miſtaken* by people, I could give a hundred inſtances, eſpecially in your *Catechiſmes*, where it is asked; *What is Religion?* It is ſuch, and ſuch. *Chriſtian Religion*, or *Goſpel Religion* under the *New Teſtament* conſiſts of *two things*, *Chriſt crucified*, and the *pouring out of the ſpirit of God.* Theſe are the *two pillars* of our *Religion* in the *New*

Testament. And this is all we have to preach to you, and as far as any thing hath not *relation* to these *two things*, it is not the *Ministery of the Gospel*, it is not *Gospel Religion*.

We speak much of *reformation*, and it is to be *desired*; but among other *errours* in *Religion* this is one: many think that the *main point* in *Religion* is the *setting up* of *government*; whereas our *main reformation* is in *pulling down*, and not in *setting up*: for we have a world of *institutions* set up that will never hold. And among those *latter institutions* that good people have *set up*. I believe that there are not many will *hold*: but these will, the *Doctrine of Christ crucified*, and the *pouring out of Gods spirit*. And as many as tend to this; and *flow* from this, without scruple I think we may *die* for them. But when our *Bibles* have gone through the hands of *Papists* so many *hundered yeers*, when a man shall come to *die* for it, he is afraid that such a thing may be *crept into the text*, & a thousand such thoughts of *Athiesme* will come upon a man: but when a man can say, this is *Christ crucified*, and *Christ pouring out of his spirit*, let the *particles*, and the *words* run as they will, this is the *maine* that will hold.

As the *Gospell* was *intended*, and *designed* for *simple men* more then *others*, so (with reverence) the *Gospell* is a more *simple*, *plain thing* then most men in the world conceive. The *Gospell* needs not the thousand part of the *distinctions*, and *definitions*, that the *schoolmen* have, and that men *multiply*. It is a *simple story* concerning *Christ crucified*, and how the *Holy Ghost was poured upon men*, and this was *preached* by *fishermen as God gave them utterance*, and it was *propheſied* of before.

If

If *Religion* be a *ſimple thing*, taught by *fiſher-men* with the *pouring out of* the *Spirit*, then there need not all thoſe *diſputes* concerning the *Arts*, &c. For my part I think *learning* to be a very good thing to perfect a mans *naturalls*: but I think on the other ſide that a man that *ſavingly*, and *clearly* knows *Chriſt crucified*, and the *pouring out of the ſpirit*, he is the fitteſt man in the *world* to be a preacher.

We ſhould *know* things a thouſand fold *better*, and *clearer* then we do, if we would *judg* of things as *God judgeth* of them; if we would uſe the *language* of the *Scripture*, and the *notions* of the *holy ſpirit* in the *Scripture*. If we would know a *Saint* from a *ſinner* (as I ſaid) a man that is the *Lords*, and another that is not, this is the *maine* way, the *chief eſſentiall* difference, the one hath the *ſpirit*, the other *hath not*. It is not ſo much whether yonder man *pray*, or *faſt*, or *preach*, or *repeat*, or whether he doth many good *outward morall things*, but whether he hath the *ſpirit of God*; though it be now *almoſt* a *ridiculous thing* to *name* the *ſpirit of God*. We ſhould I ſay *diſtinguiſh man* from *man* by the *ſpirit*.

And *labour* in a *ſpeciall manner* to aſſure our *ſelves* that we have the *ſpirit of God*. We ſhould not *reſt* in this, that I have left *ſuch ſins*, or I do *ſuch duties*, but go on ſtill, till I come up to this, that with *all humility*, and *thankfulneſſe* I may ſay, *God hath given to me of his holy ſpirit*, the *ſpirit* of *Jeſus Chriſt dwells in my heart*. *Paul* was *humble*, and *modeſt* enough in his *expreſſions*, yet he could boldly ſay he had *the ſpirit*, *We have the earneſt of the ſpirit*. And *John* could ſay ſo of other

Saints, *Ye have an unction*, or an annointing, 1 *John* 2. and that was the *blessed spirit*.

Truly (beloved) it is a *comfortable* thing (in respect of himself) for a *poor creature* to see many *stumble at the word of God*; whereas if we would *resolve to be wise* in the *wisdom of God*, and to speak of things as the *Scripture speaks*, to look on things as the *Scripture* looks on them, to use those *phrases*, and *expressions*, and those *notions*, we should understand many *mysteries in godliness*, which now are little lesse then *stumbling blocks* to us: because there is a kind of *thwarting wisdom* in us that is crosse to that.

God is now (I told you) about to *exalt the spirit*, yet not in a way *contrary to the Scripture*, but the *spirit in the Scripture* I mean. Therefore *learn this lesson*, to strive for this as the *chief thing*, to finde *the spirit of God* in you, *dwelling* and *working* in you, because as in the *old Testament* there was one *great promise* (to wit) of the *Messias*, the *Lord Jesus*, that was the *great promise*, and all other *promises belonged* to that. So in the *New Testament* there is but *one great promise*, the *promise of the father* as *Christ* calls it, and that is the *pouring out of the Spirit*.

Therefore as the *Lord* hath been *teaching* us of *late yeers* to know his Son *Christ crucified*, the *doctrine* of *justification*, where *our righteousnesse* lies, *&c.* So let us not think these *speculations* enough, but take the other *maine thing* that is as great as this, the *doctrine of the spirit*. That I may as well finde the *spirit working* in me, as to know *without* that *Jesus Christ* died for me.

If *Religion* were *stated aright*, I mean *Christianity*, *Christian Religion* under the *New Testament*; not in *books*

books, but the *life of Christianty*, it would be to know *Christ crucified*, and to enjoy the *spirit of Christ*: that when we read the *New Testament*, and cast up *the bill of account* when we have done, there is the *sum* of all; the *two hinges* that all goes on. Therefore *take heed of being deceived* by *notionall knowledge* of things onely *without you*, though it be never so *glorious*. For if thou be a *Saint*, thou hast the *Spirit of God really dwelling* in thee in its measure, as truly as in the *Lord Iesus Christ*, as it is in *Ephes.* 1. the latter end, *the spirit that works in them that believe*.

O the *spirit of God* is a *glorious* thing. It is that that not only makes the *grand difference* between a *Saint* and a *sinner*, but even in a *godly man*, the *spirit* is *all in all* in *Religion*. Let the *spirit* but stir in him, though he be never so *dark* yet all is *light* before him. Let the *spirit* come and *comfort* him, though he be in *chains of Iron*, though he be in the *greatest misery* in this world, yet he can *sing Psalms*. Let the *spirit* be given him, and then not only *faith*, and the *promises*, but *graces*, and *common providences*, every thing speaks the *love of God* to his soul. But let the *spirit withdraw from him*, if the *Lord* take away *his spirit* but for a *moment*, even from the *best Saint*, his *body* and his *soul* are no better (If I may speake it) then a meer *carrion*. I allude to that of *Iames*, *The body without the soul is dead*. So take the body and soul without the *spirit of God*, it is *dead*. Dead? What is that? Thus, take a *living* body (that I may follow the comparison a little) there is no *living* body but he can *do* something: though some can do *more* then others, yet every *living* body can *do something*, he can *sit*, or *walk*,

or

or *talk*, &c. And as he can do *some good*, so he can resist *some evil*. If a man be *dying* almost, if you go to *poure water* in his *throat*, he can *turn* his head aside. But let the *soul* be away, he can neither *do any good* (I speak now of *naturall*, *civill* good) or *resist evil*. So it is with the *soul*, let the *Lord* take away *his spirit*, and we are *quite flat*: Let the *Lord* propose any *good work to do*, let any part of the *will of God* be presented, there is *no stirring* at all in the soul towards it, the heart lyes *gaping*, and is dead; Let any *lust* or *sin* come, any *temptation* though it be never so *poor* and *feeble*, there is no *resistance*, there is an *inrode* into the soul without any *opposition*, let *pride*, or *frowardness*, or *filthiness*, or *covetousness* and *worldlines* come, there is nothing to *resist* it, because the *life* of the soul is away, which is the *spirit* of *God*.

And is not this an *excellent thing* then, for a man to have the *spirit of God* dwelling in him? that when *good* is proposed to him, the *spirit* may (as it were) *switch* him, It is a homely expression, but I have found it by experience. As a *jade* with a good *switch* is set on to the journey, or to his business; so when the soul of a man hath somewhat within to *switch* him to cause him to close with *good things*, to *lay hold* on them, to attempt *them* at *least*: Whereas when the *spirit* is *away*, there is *no stirring*; the soul is as *flat*, and as *dead*, as water in a *stinking ditch*. This is the *excellency of the spirit*. Therefore you that have it, *prize* it. There are some that if they had it again as once they had, they would *prize* it, and *praise God* for it, and would now give a world for it. Therefore you that have these *stirrings of the spirit* in you to make you

you *cloſe* with good, and to *reſiſt* evil in ſome meaſure; bleſs God, and praiſe his name for it.

That is the thing I drive at, that you may ſee the *uſe* and *worth*, and *excellency* of the *Spirit of God* in your ſouls. When the *Spirit of God* is away from the ſoul, all the *ſeals* of Gods Love, and the *ſigns* of his Favor, they are *cut off* at one daſh as it were; I mean thus, when the *Spirit of God dwels* in the ſoul, you could read the *love of God* in every *Ordinance*, you could *ſee it in every Grace*, and in every *Promiſe* in the *Word of God*, in every thing: and you could ſee one while your *election* with joy, and another while *Gods everlaſting love* with joy, and another while the *death of Chriſt*, and another while your *union with him*, another while your *Redemption*, and *Reconciliation*, and Gods Love *ſealed* in all theſe; Nay, in *every creature* you could *taſte* the Love of *God*, in your *cloathes*, and your *meat*, and every thing: But let the *Spirit of God* be *gone*, and all theſe are *gone*: Take all *Promiſes* and *Mercies*, and *Sacraments*; they ſeal not one ſpark of the Love of God, but they are all *dead*, *ſpeechleſs things*, that ſignifie and ſpeak *no comfort* at the beſt, and it may be *horror*, that a man may read (I had almoſt ſaid) his *Reprobation*, in that which a few hours before he could have read his *election* in; and thoſe Scriptures all along that he could ſweetly have ſeen the *Will of God in*, and could ſay, that which neither *eye hath ſeen, nor ear hath heard, nor hath entred into the hart of man, that I have ſeen*, he can ſhut his Bible, and ſay, and almoſt ſwear that he underſtands not one *tittle* in it. That ſoul that when he had the Spirit could *ſpring* with *joy unſpeakable* and *full of glory*

when he came before the Lord to *call upon him*, either in publick or in private, and could pour his soul into his fathers bosom, that could have prayed a *whole year*, if he had had time and strength to continue, he is not able now to speak *one word* to the Lord.

And more then so, he is not now deprived only of all *light*, of all *Knowledg*, of all *assurance*, of all *comfort*, of all *strength*, either to *do good*, or to resist *evil*: but there is *positive horror* in the heart, positive *fear*, and *terror*, and *darkness*: a *bondage to unbelief* seizing upon him; That as our Lord saith, The Spirit is like winde, *that no man knows whence it comes, or whither it goes*: So he feels a *misery* in his soul, that he knows not *whence it comes*, or *where it will end*: As it was said of the *Powder plot*, the *Powder Treason*, that there should be a *blow given* that none should know *whence* it was: so he sees a *blow given* to his soul, and the *life* of it, and all that is *good* and *excellent* in it, and he knows not *whence* it is; he can say, that his *soul* is no other then a *plain hell*, for there is no *positive evil* in *hell* but it is *there*, and there is no *privative evil*, no evil of *deprivation* of any thing that is good, but he feels it *there*; so that in all our *Religion*, our *Graces*, and *Duties*, and *Assurances*, and *Evidences*, the *Spirit* of *Iesus Christ* is the *life* of all.

Therefore no wonder that *David* (who was a Type of a *Gospel Christian*) should say, *Create in me, O Lord, a new heart, and renew and restore thy holy Spirit*: as if he had said, since thy *holy Spirit* went away there is an *annihilation*, all that is in me is *annihilated*. He doth not say, mend, and repair, but *create*: I see not so much as a *stump of Grace*, a *root*, or a *habit*, or any thing,

thing, but all is *pulled up*, and thou muſt *create* in me a *right ſpirit*: Therefore learn that the *life* of all your *Comfort* and *Aſſurance*, and *Profeſſion*, and *Graces*, and *Duties*, and all, is the *Spirit of God*: It is but the turning of Gods hand to ſay, Come back my *holy Spirit* from ſuch a ſoul, leave him but one three hours, and then he will be according as I have told you: therefore ſaith the Apoſtle, *we are not debtors to the fleſh, but to the Spirit.* If ever you finde *comfort* in an Ordinance, you owe thanks to the *Spirit*, if ever you have a little *aſſurance* of Gods love, whom will ye thank for it? *Ye are no debtors to the fleſh*; he doth not mean you are not debtors to *ſin*, there is no man but he knows that he owes nothing to *ſin*; but, ſaith he, *not to the fleſh*, that is, *principally* to any thing that is *not the Spirit*, to fleſhly *wiſdom*, to natural *parts*, to our *beſt abilities*, and *endeavours*. If ever you have gotten any thing by *Sabbaths*, or *Sermons*, or the *company* of the *Saints*, it was not from your *own wiſdom*, or *pains*, but you are debtors to the *Spirit of God*, it is the *Spirit* that wrought it; therefore *prize* the *Spirit of God* you that have it: O if you could but *borrow* the eyes of poor ſouls that had it once, and have it not! O how happy creatures would you think you are notwithſtanding all *outward miſeries*, becauſe Jeſus Chriſt by his *holy Spirit* dwels in your hearts! but we know not the *worth* of it till we *want* it, and then we can *prize* it, and would give a world for it.

And then labor to pleaſe the *bleſſed Spirit*, take heed of *provoking* and *grieving* of *him*, the *Spirit* is a more *dainty* Spirit then you are aware of, you may eaſily *vex*, and *grieve* and *fret* it, do not dally with

sin: Christians make a *dallying* with *sin*, which is altogether unworthy of the *Gospel of Iesus Christ*: one *dallies* and *flickers* like the Fly about the Candle, with one *lust* one while, and another with another, and still the Spirit is *grieved*, and then you know where you are.

You little think when you are *dallying* and *trifling* with *lusts*, and do not set forth the *strength of Christ in you* against them, little do you think what *bitter fruit* you have along with it: It may leave you so low, that you know not whether ever it will come again, and there is the misery of all *miseries*; how do I know but that God hath *cast me off*, and *left me*, and will never see my soul more? because when I was tempted to *pride*, and *frowardness*, or *worldliness*, I *gave way*, and did *basely*, and spake *unworthily*. Have a care of this, this is the *will of God*, and it is for your *warning*, that since God hath made you *happy*, you would take heed that you make not your selves *miserable*, but that you would be *careful* not to *grieve* the *blessed Spirit* whereby you are *sealed and comforted*.

Sin is like that *Italian Fig*, that Physitians say (how true I know not) they can *poyson* a man in a *Fig*, and take the *poyson*, and it shall not work in a *moneth*, or in two *moneths* after; So a poor Christian *sins*, and breaks into *frowardness*, to *raile* against his brother, and *backbite*, and yet he findes the *comfort* of the *Spirit fresh*, but it may be a week or a fortnight after when he goes *to shake himself* as *Sampson* when he went against the *Philistins*, when he hath *sinned*, and thinks to go with the same *boldness* to God in prayer, he finds his *strength weakned*, and the *Spirit gone*, and

then

then all is gone, his *Life*, and *Prayers*, and *Seals*, and *Comforts*, and *Evidences*, and *Aſſurance*, and there is nothing but a carcaſs left made up of fleſh: *And whatſoever is born of fleſh is fleſh.* A man would think it were a ridiculous phraſe, we obſerve it not, *fleſh is abominable to God. Fleſh*, what is that? I have lately ſeen a *dead horſe*, one of the *uglieſts ſights* that ever I ſaw, it was full of huge, monſtrous Vermin, abominable, that I cannot fitly ſpeak of it, and I wondered why it ſhould be ſo, and I concluded becauſe it was fleſh, when the *fleſh* was gone there would be none of that *ſtink*, and *filth* left; ſo in your ſouls and minde, there is a piece of *fleſh* for every Vermin, and the devil may come with ſeven ſpirits worſe, and may ſay, there is ſuch a ſoul, there *was* the *Spirit*, but now there *is nothing but fleſh*, come fellow-devils: Therefore beware of *grieving the Spirit*, it is eaſily *grieved*: It is not the *greatneſs* of our *ſins* that grieves the *Spirit*, but the baſeneſs of our *hearts* in ſinning in little things, it may be in *wearing Apparel*, or *Lace*, or *Open breaſts*, in *trifling things* with a ſinful diſpoſition; that which we account a *trifling luſt* may grieve the *Spirit*.

Therefore, I ſay, you that have it *priſe* the *Spirit*, and you that have it not, *labor* to have it, and endeavor to *pleaſe* and to *entertain the Spirit*: for the *Spirit* and *Chriſt* are the ſame as it were, they are taken one for another; *Chriſt* dwels in us, and the *Spirit* dwels in us; and ſaith the *Spouſe* in the *Canticles*, *I will take my beloved, and bring him to my mothers Chamber, and let none call my beloved, or wake him till he pleaſe*; Study to give all *contentment* to the *Spirit of God, croſs* him

not, *thwart him* not, *vex him* not, but *entertain him*, for he is your *life*, and you are nothing but *fleſh* when he is gone.

It may be God hath other *deſigns* in it, otherwiſe when God takes away his *Spirit*, and leaves my ſoul in *deſertion*, if I did not think God had a *deſign* in it for his *own glory* and *my good*, I ſhould utterly ſink; Therefore God ſometimes *takes away* his *Spirit*, to the end that we may know the *worth* of the *Spirit*, how to *prize* it, and to pitty people that have it not, and to *pleaſe* it with more *carefulneſs* if God ever give it us again.

Expoſitions

Expoſitions and Obſervations on

2 Cor. 11. 3.

But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your mindes ſhould be corrupted from the ſimplicity that is in Chriſt.

I Shall not *expound* it, but only out of the *preſumption* I have of your goodneſs, and the love of *God* in you, that you will hear a *ſpirituall word* in any ſhape; therefore though *brokenly*, and *confuſedly*; I would take occaſion from theſe words to *exhort* you to ſtick to the ſimplicitie of the *Goſpell*, my meaning is this, that

The Goſpell is a far more ſimple and plaine thing then moſt people conceive it to be.

Truly (beloved) I think that our *growing* now we are come *out of Antichriſt* is not to grow in *higher notions*, and *ſpeculations of things*, but to grow more *ſimple* in the *worſhip* of *God*. We ſhall be *leſs curious* a great deal when *Chriſt* ſhall *ſet up his worſhip*, then when

The ſimplicity of the Goſpel.

when *Antichriſt* ſet it up. Our *growing* in *knowledg* is not as honeſt Doctor *Preſton* ſaith, to know *new things*, ſo much as to know old things in a *new manner*. The *Goſpel* is a *plain*, *ſimple thing*. There are theſe three reaſons I ſhall give you.

Argued from three reaſons.

1. The matter of it.

Firſt I finde that the *matter of the Goſpel* is a *plaine, ſimple thing*, not of *ens*, and *non ens*, and *notions* that none can apprehend them, as people every where diſcourſe above the *Moon*. I underſtand not their words, no not *grammatically*, not in the letter, and this is their *high*, and glorious *light*. But I ſee the Apoſtles *preached Chriſt*, they tell a ſtory of a man born of the *Virgin Mary*, *apprehended* of the *Iewes*, and he was a *publike perſon*, and *bore the ſins of his people*, and he was *put to death*, and *roſe again for our juſtification*. In the *preaching* of the Apoſtles in the *Acts* we finde none of thoſe *Chymeras*, and *Ideas*, and *diſtinctions* that we generally finde *profeſſors* now aiming at. But to know plain *Chriſt crucified* in a ſpirituall manner. As compare, 1 *Cor.* 2. with *Philip.* 3. we ſhall ſee clearly, *Paul* ſaith *he knew* what the world did *not know*, that *eye did not ſee*, *nor ear had heard*, and what was that? *Chriſt crucified*, and the *power of his reſurrection*, as he opens it, *Phil.* 3.

2. The inſtruments divulging it.

And beſides, as we finde it is a *plaine, ſimple thing*: ſo we ſee the *Lord* choſe *ſimple people* to go, and *preach* it, he choſe generally *fiſher men*, and ſuch *poor* men, and *women* ſometimes. *Rude* men, in a manner without *learning*; theſe were to go and tell a *ſimple* ſtory of *Ieſus Chriſt*, and him *crucified*, &c.

3. Thoſe to whom it was directed.

I finde alſo the parties to whom the *Goſpell is directed*, 2 *Cor.* 1. not to the *learned*, nor to the *wiſe*, but

but to the *baſe* and *fooliſh*; to *baſe* things of the world, and *deſpiſed* things, and *things that are not*. And ſo we finde by experience, that the *Lord* ſends the *Goſpel* to *poor ſilly* people: the *ſimpleſt* people moſt commonly underſtand the *Goſpel* of *Jeſus Chriſt* beſt.

Every body ſeeks to *dreſs* the *Goſpel*, and to make it *more curious*, but few labor to *reduce* the *Goſpel* to its *native ſimplicity*. One Generation *dreſſeth* the *Goſpel* moſt *bravely* with *humane learning*. Though I will not ſimply ſpeak againſt *humane learning*, it is good, as fire when it is put on the hearth; ſo *humane learning* when it is put in its *own place*, it is a good thing; but the *uſe* that men make of it, to *dreſs* the ſimplicity of the *Goſpel* with it, makes it abominable.

Others *dreſs* the *Goſpel*, and multitudes now adays, (I ſpeak not to cenſure them, or out of ſpight againſt them; but rather out of a *zeal* I have, that you and I may be found at the laſt day in the *ſimplicity* of the *Goſpel*,) they make a *jingle* of the *Goſpel*, they *ſublimate* it, as though it were as the Philoſophers conceits were, Notions above the Moon, or things that they cannot conceive what they be, *exiſtent*, and *conſiſtent*, and *viſibility*, and *contrarietie*, and *forms*, and I know not what. Thus the *Goſpel* is *perverted*. I have been troubled more, then modeſtly I may ſpeak to a Congregation, to ſee how the plain *Goſpel* of *Jeſus Chriſt*, preached by *Fiſhermen*, to *ſimple* people of *Chriſt crucified*: That people ſhould *ſublimate* it almoſt into *air*, to *nothing*; that *all things is God*, and that *God is all things*; and that *God is eſſentially in*

us, and *we in him*: And we must *do all things to God passively*, and not *actively*. Such a *metaphysical* kinde of *Gospel*, and such *terms* as *confound* your *souls*, and bring them in the end to nothing.

Therefore I exhort you to stick to the *simplicity* of the *Gospel*: And do not think it is a *small* thing; it is a *great business* that I exhort you to. Why so? Because I finde that there are many *souls* that make *shipwrack* of their own *salvation*, by flying *too high* above the *Gospel* of *Jesus Christ*: They *lose* themselves, they run through *all Religions* (as some say) and at last come to be nothing at all. And I am sure of it, they destroy the *faith* of others, I am sure of that, almost by experience, as *Paul* saith of *Hymeneus* and *Alexander*, *They destroy the faith of many*. That when a *poor tender-hearted Christian* hears them talk so *high*, and is not able to understand *litterally* a word that is said, saith he, I have nothing in the world, I never knew *God* aright, because I see that I cannot understand a word of this, and a world of evils more.

And I have observed, and do observe it, That usually those kinde of people that are so led, when they have such *Chymera's* and *Notions* in their heads, they *nullifie* all *Religion* besides, and all but that is nothing; and one *Chymera* carries the bell one quarter of a yeer, and then that is laid aside, and then they have another *notion*, and that is all the *Religion*; and then away goes that, and then there comes a *third*. These destroy the *faith* of *poor souls* in *Christ crucified*, and *justification* by him, and *holiness* to him; and all *holy duties* in the *Gospel* by the *Spirit*: this is *destroyed*.

Therefore

Therefore my *Exhortation* to you, is, and it is a bleſſed word that I have thought much of, in *Rom.* 12, *Be of the ſame minde one towards another. Minde not high things.* Mark that word. We have a kinde of expreſſion in our times of *higher* and *lower light*; and (which is more, immodeſt) people attribute the *higher light* to themſelves: We are of the *higher light*, ſay they. Saith the Apoſtle, *Minde not high things.* How? It is not meant in *carnal things*, that is, Minde not to get *high Offices*, or *places*, or *preferment*, or the like. But he ſpeaks of *ſpiritual* things, as it is clear, if you compare the third verſe. *For I ſay, through the grace given unto me, to every man that is among you; not to think of himſelf more highly, then he ought to think, but to think ſoberly, according as God hath delt to every man the meaſure of faith.* As if he had ſaid, I finde many among you, that *ſublimate* the *Goſpel* almoſt into *air*, in *high conceits*, and *Idea's*, and *notions*, and leave *poor Chriſt crucified*, and the *ſimple Goſpel* preached by *fiſhermen. I would not have you wiſe, above that which is meet; not to minde high things, but condeſcend to them of the lower ſort.* The *excellency* of the *Goſpel* of *Jeſus Chriſt*, is the *plainneſs* of it; and that is the reaſon, that you mar it with any kinde of *dreſsing*, becauſe it is *excellent* in it ſelf. If a man have a ſuite of Skarlet that is extraordinary good, all-to-be-laid with copper lace, it mars it, becauſe the cloth is good of it ſelf. So all *dreſsing* of the *Goſpel*, marrs it, becauſe it is *excellent* of it ſelf.

When you meet with people that tell you, that all your *Religion* is *nothing*, and tell you *Chymera's*, and *high things* that may *ſhine bravely* for a while: Think

of this, I must not minde *high things*, but *condescend to them that are low*. Therefore the Apostle in those times, when the *Gospel* was *preached*, and *perverted* by *Philosophy*, and *oppositions of Science, falsly so called*, many *fine tricks* they had to *adorn* the *Gospel*; he calls them alway to *Christ crucified*, and tells them, that was the *height*, and *depth*, and *bredth*, and *length of all knowledg*; as the *height*, and *bredth*, and *length*, and *depth* of a board, or of a thing; it is the whole *dimensions* of a board, it is the *whole board*. So the knowledg of *Christ crucified*, is the *height*, and *depth*, and *bredth*, and *length* of all *knowledg*; that is, It is *all knowledg* to know *Christ crucified* in the *simplicity* of the *Gospel*. He opposeth not *Philosophy* to *Philosophy*, or *Science* to *Science*; but he saith, Ye are *compleat* in *Christ*, and calls them to his *death*, and *resurrection*. So keep close to that.

I speak it the rather, because where there are such *notions started* up among us *daily* now of late, they clearly draw us from *Christ crucified*. A *Platoincal* kinde of *Religion*, a kinde of *Heathenism*, a kinde of consideration of *God* in his *own nature* and *essence* without *Christ*. Beware of this *ambition*. It is enough for you, and me to know *Iesus Christ*, and *him crucified*, and the *power* of his *death* and *resurrection*, according to the *simplicity* of the plain *Gospel* once preached by *fishermen*, to *foolish* and *base people*, and things of no worth.

Therefore I beseech you stick to *Christ crucified*, and to the *simplicity* and *plainness* of the *Gospel*. I would not have you to stick in the *Letter*, and to go no further, but labor for the *Spirit of God* through the

the Letter, to be in your souls. I know *God* many times by these *broken words*, may do your souls good; but this is a thing, that I confess my soul is so full of, that I am not able to *express* it, to *vent*, and *open* my self. The *mischief*, and *misery* that befals people, by *soaring* above the *Scriptures*, above the *plainness* and *simplicity* of the *Gospel*, ye hear that they do *themselves*, and *others*; and the *safeties*, and *security*, that will be to your souls in keeping to the *plain*, *simple way* of the *Gospel* of *Iesus Christ*.

I had another *short lesson*, but I am loath to thrust out one duty with another. It is a *rule*, by which, I would alway walk: I cannot now *handle* it, but only *mention* it to you; and if *God* lead us by his *blessed Spirit*, we may learn a little of it. I thought to shew you

The Oneness that is betwixt us, and Iesus Christ.

Methinks it is a more *glorious Truth*, then we have judged it to be, that *poor Saints* are *one* with *Christ*. The *Lord Iesus Christ* is anointed, and so are *they*; we have the *same unction* with *Christ*; we have the *same name* with *Christ*; we have the *same Offices* with *Christ*; we have the *same love of God* with *Christ*; we have the *same Spirit* with *Christ*; and the *same Kingdom* with *Christ* in *Heaven*. The *Church* is the *fulness* of *Iesus Christ*. *Christ* is not properly a *Christ* without his *Members*. This is a glorious thing to consider, how the *poor Saints* and *Iesus Christ* make up *one* compleat *Body*. He is no *Christ* (as it were) were it not for his *members*: *The Church is the fulness of him that filleth all in all*. It is said of the *oyl* that was *poured on Aaron*, *It ran upon the skirts of his garments*. So *Christ* being

being anoynted, that *oyl runs on us.* As he is a *Prophet,* so are *we*; as he is a *King,* so are *we*; as he is a *Priest,* so are *we*; onely with this *difference, That in all things he might have the preeminence.* He is the *highest King,* the *best Prophet,* the *most excellent Priest.* But otherwise, whatsoever *Christ* is, that are *we*; whatsoever *he hath,* that *we have*; nay, we have *his name. So also is Christ,* 1 *Cor.* 12. We, head and members, are called *Christ:* And the least *Saint of God,* is a *Prophet,* as well as the *greatest*; and a *Priest,* as well as the *greatest*; and a *King,* as well as the *greatest.* Nay, he is as *real* a *Prophet, Priest,* and *King,* as the *Lord Iesus* was, onely in all things he must have the *preeminence.* We have a share in all his *actions*; we are one with him in his *graces,* in his *life,* and *death,* and *resurrection,* and *ascention:* There is nothing in *Christ*; there is nothing that *Christ is,* or *hath,* but we are *one with him* in it.

Therefore this use we should make of the *Scriptures*; not to be as *babies* always, to read a *Chapter* morning and evening; but you that are experienced *Christians,* when you have a truth *hinted* to you, be alway at the *Scriptures* to *beat it out.* As for instance, go home now, and study that *Oneness,* that *Union* that is between *Christ,* and us, and beat it out to the utmost, and what the *excellency of the Spirit of God* in the *New Testament* is, and not to tie your selves to read so many *Chapters* a day, but be alway studying the *Scripture.* As *David* saith, *Blessed is the man that exerciseth himself day and night, in the Law of God.* Thus the *spiritual man* doth, not so much read *Chapters,* as compare *Scripture* with *Scripture,* and is *bolting*

ing out *ſpiritual truths*, till they be fully *fixed* and *faſtened* upon his *ſoul*. I ſhall, it may be (if *God* will) explain that *union* to you further, in the mean while *ſearch* for it; and ſo I ſhall leave it here, and hear what the *Lord* hath further to ſay to us.

Expoſitions

Expoſitions and Obſervations on

Iere. 6. 1, 2, &c.

O ye children of Benjamin, *gather your ſelves to flie out of the middeſt of* Jeruſalem, *and blow the Trumpet in* Tekoa; *and ſet up a ſigne of fire in* Beth-haccerem; *for evil appeareth out of the North, and great deſtruction.*

I have likened the daughter of Zion, *to a comely and delicate woman, &c.*

I Shall deſire leave at this time, a little more *familiarly*, then uſually, to tell you what I conceive is the *will of the Lord*, becauſe I do not expect to ſpeak to you any more.

I remember a little before the *Lord* had brought us together, before the *deſolation* of that * City, (which indeed was *greater* then any man can *imagine*, unleſs he had been there preſent) the *Lord* by his providence guided me to expound, *Matth.* 24. concerning the *deſolation of Ieruſalem*, little

* Briſtol.

little thinking, or imagining, that the *desolation* of that place had been so near. And now that word that was then spoken by *providence*, was (as I perceived afterwards) a very great *stay*, and *refreshing* to the *souls* of the *people* in their trouble. By *providence* also, (not by any way of prophesie, I never was addicted that way, but by providence) *reading* this *Chapter* in my *family*, and seriously *considering* of it, me-thoughts the *Lord* represented to me in a way, a little more then usual, the *state of this City*, wherein you now live, and are to live; and that by the *state* of *Ierusalem*, which is here laid down throughout the Chapter. For though we cannot tell you now of *Cities*, and *Kingdoms*, as the *Prophets* did, by *revelations* and *visions*, and the like; yet what is written, is *written for our instruction*. And the *Lord* hath given us *examples* of his *judgments*, that we may *learn* from them, what to *think*, and how to *judg* of other *places*, and *Cities*, and *Kingdoms*, that are *parallel*, that are *like* to those that the *Lord* hath *visited*, or *destroyed* heretofore. Therefore I shall briefly lay down the *condition* of *Ierusalem*, as it is here in this Chapter. Here are things spoken promiscuously, because here in the *Prophets*, there are but the *heads* (as it were) of their preaching; therefore for *method*, and your *memories* sake, I will digest the *condition of Ierusalem*, and what is here said of it, and about it, into these heads briefly.

But first of all, before I speak of *Ierusalem* it self, ye are to observe the *condition* of the *Prophet* that the *Lord* had set among them, which is laid down at Vers. 27. *I have set thee for a tower, and a fortress among*

my people, that thou mayest know, and try their way. The *Lord* compares the *Prophet* to a *tower* in the *City*; that is, a *watch-tower:* A *tower* for *strength*, as it is *Jerc.* 1. 18. *I have made thee an iron pillar, and brazen walls:* That though he preached *contrary* to their *corruptions*, yet they could not *touch* him. And a *tower* for *watchfulneſs*, becauſe the *Prophets* did *watch* as out of a *tower*, all the *City*, and all in it, and the *enemies* that were againſt it So the *Prophets* were called *Seers* in thoſe days; *eying* the *ſins* of the people, and *eying* the *judgments* of the *Lord*, and *eying* what *comfort* on the otherſide *God* gave to any among them. The *Prophets*, I ſay, were *towers*, and ſhould be ſtill. They are called *trumpets* here, *I will ſend a trumpet, and cauſe it to blow, but the people will not hearken.* They are *watchmen*, to give warning to the people; ſo they ſhould be: I leave it to you to judg, (for you know the ſtate of this place better then I) whether we be ſo, or no.

The next thing in this Chapter, is, The ſtate of *Jeruſalem*, what kinde of place it was, I mean, in reſpect of the *building* of it, and the *ſcituation* of it, (for I mean to gather up the whole Chapter in a little method) take it as it is deſcribed, Verſe 2. *I have likened the daughter of* Zion, *to a comely and delicate woman.* His meaning is, not for any *ſpiritual beauty* in her, as appears in the whole Chapter; but in an *outward* ſenſe, in reſpect of *ſcituation* and *gallant building*, it was a *magnificent* place, and no man was able to *count the towers* about it. It was a ſtately gallant place, and therefore was like a *delicate woman.* A ſtately place, full of *eaſe*, and *pleaſure*, and *trading*, and

and *good creatures*, and altogether exact, as a delicate Gentlewoman, nothing was wanting: so *Ierusalem* was; and yet for all that, you afterwards see how the *Lord* did deal with her. So, by the way, let me tell you this (for I speak in the sight of God) That the *greatness* of your *City*, the *fairness* of it, the *riches* of which you were wont to boast, how you did rule all Kingdoms besides, you could make *Kings*, and *Parliaments*, and do any thing; you have such *Ships*, and *Towers*, and *Armies*, and *Armed men*; you see what *God* saith of *Ierusalem*, when he was going to destroy her, *I have likened her to a fair delicate woman*, and yet all could not excuse her. If the *Lord* come against you, all your *riches*, and *power*, and *trading*, and *gallantry*, cannot excuse you.

Thirdly, Here is all the *good* in *Ierusalem*, the *Religion*, and *godliness*; the *Lord* acknowledgeth that too, and the *Lord* will not forget any *good* thing among them; that you shall see in Verse 20. *To what purpose cometh there to me incense from* Sheba? *and the sweet Cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.* *Ierusalem* did not forget the service of *God*, they had their *worship*, and *sacrifice*, and they had *sweet Cane from Sheba*. The *Lord* complains in *Isaiah* 42. that the people did bring him no *sweet Cane*; it was their maner in their *sacrifice*. I acknowledg, saith *God*, you have a great deal of *Religion*, and you talk of *Reformation* among you, and *Government*, and *Discipline*, and I know not what; yet notwithstanding, this shall not hinder, but for all your *villanies* and *wickedness*, this is the City to be *visited* for all this. It is

not a *little grain* of Wheat that can cover a *Mountain* of Chaff. It is not a little *formal, fained, hypocritical* service of *God*, and a quarter, and talking, and a clutter about *Reformation*, that can hinder the proceedings of *God* against a people that are *really sinful*, and that have *really* and *grievously* revolted.

The fourth thing here laid down, though promiscuously (that I shall endevor to gather up for you orderly) it is the *sins* of *Ierusalem*. I shall speak of no more then is laid down here, and they are in this place four. Here are four *great sins* that *God* mentioneth.

The first is, the *oppression*; observe that word in Verse 6. For thus hath the *Lord* of Hosts said, *This is the City to be visited, she is wholly oppression in the midst of her.* He saith not, *There is oppression in the middest of her, or in her, but she is wholly oppression.* As if he had said, She is *built with oppression*, her very *fabrick is oppression*: She is *oppression it self, oppressing* the *poor*, and the *Saints*, and the *upright in heart*; there is nothing but *railing against*, and *slandering* of them, as we see after.

Now the *Lord* opens that, *She was oppression*; that you may know the meaning of it, he tells you after. *As a fountain casteth out her waters, so she casteth out her wickedness: violence, and spoyl is heard in her, before me continually is grief, and wounds, saith the Lord.* She is *oppression*; *as a fountain casteth forth water.* What is a *fountain?* It is a hole in the Earth that *casts out water*; so saith the *Lord*, I see nothing in *Ierusalem*, from *one day to another*, from *one yeer to another*, and from *one end of the City to another*, but *oppression.* I see one *oppress* another:

another: I ſee it full of *wounds* and *griefs*, and *bruiſes*, eſpecially to my *poor Saints*, there is *nothing* but *oppreſſion*. And I leave you to judg this day, whether this City, at this time, be not ſo: She is *wholly oppreſſion*, from the leaſt to the greateſt, there is almoſt nothing elſe to be ſeen.

Then, the ſecond ſin the *Lord* layes down, is in Verſe 13. *That every one is given to covetouſneſs.* Mark that word, and let every one of your own conſciences apply it. *For, from the leaſt, even to the greateſt of them, every one is given to covetouſneſs.* O, this *covetouſneſs!* there can be no *Reformation*, either in *Church* or *Common-wealth*, as things are, becauſe of *covetous people*. If there be any *good courſe* taken by Magiſtrates to *reform* any buſineſs in *Courts* or *Offices*, becauſe of the *covetouſneſs* of people, the buſineſs is *marred*, you all know it. And ſo far *outward Reformation* of *Churches*, and the like, becauſe of *covetouſneſs*, you all know that the buſineſs of *Reformation is marred*; *Miniſters* have *loſt* themſelves: There are many godly men that had *room* in the hearts of *Gods people*, ſome in this *City*, and in the *Aſſembly*, that had room in the *hearts* of *Gods people* before *theſe times*, and before they had all things in their *own hands*, and became *reformers* of the *Church*; now becauſe of *covetouſneſs* all is *marred*, that no buſineſs can be looked upon. Now the *Lord* look upon us; and indeed, though we ſee not him, he ſees us, and looks on us.

Then, the third ſin is laid down in Verſe 13, 14. that is, *The falſe dealing of the Prophets*, the *Miniſters*. *From the Prophet, even to the Prieſt, every one dealeth falſly.*

falſly. How is that? *They have healed the hurt of the daughter of my people ſlightly; ſaying, Peace, peace, when there is no peace.* The Prophets *deal falſly*, they are become *hypocrites*; they tell the people, they are in a *gallant way of Reformation*; when the *Lord* knoweth, both according to Scripture, and ſound Reaſon, they are in the *way to deſtruction*; they tell them now, *the Church, and Reformation is going up*, when the poor *Kingdom* was never in ſuch a *ſad condition*. They *deal falſly*, that is, *hypocritically*. What a ſtir is there here about *Schiſmaticks* and *Hereticks*, and about *Reformation*; and what *conſulting*, and *working*, in the *City*, and elſewhere; and yet when there is any *work* to be done *really* for *God*, no body *mindes* it. I will give you an inſtance, as clear as the Sun: There hath been of late, a great deal of *conſulting*, and making *Petitions*, and *Remonſtrances*, and *Repreſentations*, and *Modelizing* the *Common Councel*, &c. And yet we have had the *Superſtition* of *Chriſtmas*, worſe then it hath been this four yeers to my knowledg; every one *ſhutting up their ſhops*, and giving themſelves up to *Superſtitious* ways, that we thought had been dead.

Come to the *Miniſters*, and *Aſſembly*: Is there any *complotting* to draw people from *falſe*, *groſs Popery*? No, they *deal falſly*: There is no *aſſembling* or *meeting* about that; but the *Miniſters* let the people go. I ſpeak it with the grief of my ſoul: If it were on the *Mountains* of *Wales*, it were no wonder, but to ſee people here to go in droves to *Popery*! I behold it as I go along in the ſtreet, and think I, with a heavy heart, how *neatly* doth *Popery* become this

this City? They go in their *beſt clothes*, and make *gallant chear*, and they are ready to *throw ſtones*, if any *open their ſhops*. It is not the *people* ſo much; but where are our *Prophets?* they lie as if they were *dead* all the while. This is *dealing falſly*, it is not *plain, ſquare dealing with God*. If people did hate *Schiſm*, (as there are *Schiſms*, and *Blaſphemies*, I favor them not) they would hate *prophaneneſs*, and all other *evils* as well: But this is *falſe dealing*, and *jugling*; this ſhews their *deſign*: If they did *hate one*, they would *hate all*; if they did ſeek *Reformation in one*, they would *ſeek it in all*: But this is *falſe dealing*, the *Prophets deal falſly*.

Then fourthly, here is the *ſin of the people* laid down, *grievous revolting*, *horrible backſliding* from *God*, the people grow *worſe and worſe*; it was time for *God* to take them in hand, in Verſe 28. *This people are all grievous revolters*: They *were* for *God*, but now they *are revolted*. In this City, four yeers ago, there was *abundance of Reformation*; how did people *hugg poor Saints*, when they were *perſecuted* in other Countries? they did *cloath* them, and *feed* them: And theſe *Superſtitions* of *Chriſtmas*, were almoſt quite out of the way; but we are *gone back*, we are as bad as we were twenty yeers ago. A poor *Saint* dares hardly appear at *Guildhal*, though he be not a *member* of a *Church*, yet they cry *An Independent, an Independent*; as if he were an *Owl* among *Birds*. And *ſtrangers, godly men*, that have ſeen us within this half yeer, they think we are *grown mad*, and have wiſhed, I would to *God*, I could get over the line to go home. *London* is grown the *worſt place* in the Kingdom; it was not ſo,

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Expositions and Observations on

Iere. 6. 1, 2, &c.

O ye children of Benjamin, *gather your selves to flie out of the middest of* Jerusalem, *and blow the Trumpet in* Tekoa; *and set up a signe of fire in* Beth-haccerem; *for evil appeareth out of the North, and great destruction.*

I have likened the daughter of Zion, *to a comely and delicate woman, &c.*

I Shall desire leave at this time, a little more *familiarly*, then usually, to tell you what I conceive is the *will of the Lord*, because I do not expect to speak to you any more.

I remember a little before the *Lord* had brought us together, before the *desolation* of that * City, (which indeed was *greater* then any man can *imagine*, unless he had been there present) the *Lord* by his providence guided me to expound, *Matth.* 24. concerning the *desolation of Ierusalem*, little

* Bristol.

little thinking, or imagining, that the *desolation* of that place had been so near. And now that word that was then spoken by *providence*, was (as I perceived afterwards) a very great *stay*, and *refreshing* to the *souls* of the *people* in their trouble. By *providence* also, (not by any way of prophesie, I never was addicted that way, but by providence) *reading* this *Chapter* in my *family*, and seriously *considering* of it, me-thoughts the *Lord* represented to me in a way, a little more then usual, the *state of this City*, wherein you now live, and are to live; and that by the *state* of *Ierusalem*, which is here laid down throughout the Chapter. For though we cannot tell you now of *Cities*, and *Kingdoms*, as the *Prophets* did, by *revelations* and *visions*, and the like; yet what is written, is *written for our instruction*. And the *Lord* hath given us *examples* of his *judgments*, that we may *learn* from them, what to *think*, and how to *judg* of other *places*, and *Cities*, and *Kingdoms*, that are *parallel*, that are *like* to those that the *Lord* hath *visited*, or *destroyed* heretofore. Therefore I shall briefly lay down the *condition* of *Ierusalem*, as it is here in this Chapter. Here are things spoken promiscuously, because here in the *Prophets*, there are but the *heads* (as it were) of their preaching; therefore for *method*, and your *memories* sake, I will digest the *condition of Ierusalem*, and what is here said of it, and about it, into these heads briefly.

But first of all, before I speak of *Ierusalem* it self, ye are to observe the *condition* of the *Prophet* that the *Lord* had set among them, which is laid down at Vers. 27. *I have set thee for a tower, and a fortress among*

my people, that thou mayest know, and try their way. The *Lord* compares the *Prophet* to a *tower* in the *City*; that is, a *watch-tower:* A *tower* for *strength*, as it is *Ierc.* 1. 18. *I have made thee an iron pillar, and brazen walls:* That though he preached *contrary* to their *corruptions*, yet they could not *touch* him. And a *tower* for *watchfulness*, because the *Prophets* did *watch* as out of a *tower*, all the *City*, and all in it, and the *enemies* that were against it. So the *Prophets* were called *Seers* in those days; *eying* the *sins* of the people, and *eying* the *judgments* of the *Lord*, and *eying* what *comfort* on the other side *God* gave to any among them. The *Prophets*, I say, were *towers*, and should be still. They are called *trumpets* here, *I will send a trumpet, and cause it to blow, but the people will not hearken.* They are *watchmen*, to give warning to the people; so they should be: I leave it to you to judg, (for you know the state of this place better then I) whether we be so, or no.

The next thing in this Chapter, is, The state of *Ierusalem*, what kinde of place it was, I mean, in respect of the *building* of it, and the *scituation* of it, (for I mean to gather up the whole Chapter in a little method) take it as it is described, Verse 2. *I have likened the daughter of* Zion, *to a comely and delicate woman.* His meaning is, not for any *spiritual beauty* in her, as appears in the whole Chapter; but in an *outward* sense, in respect of *scituation* and *gallant building*, it was a *magnificent* place, and no man was able to *count the towers* about it. It was a stately gallant place, and therefore was like a *delicate woman.* A stately place, full of *ease*, and *pleasure*, and *trading*, and

and *good creatures*, and altogether exact, as a delicate Gentlewoman, nothing was wanting: so *Ierusalem* was; and yet for all that, you afterwards see how the *Lord* did deal with her. So, by the way, let me tell you this (for I speak in the sight of God) That the *greatness* of your *City*, the *fairness* of it, the *riches* of which you were wont to boast, how you did rule all Kingdoms besides, you could make *Kings*, and *Parliaments*, and do any thing; you have such *Ships*, and *Towers*, and *Armies*, and *Armed men*; you see what *God* saith of *Ierusalem*, when he was going to destroy her, *I have likened her to a fair delicate woman*, and yet all could not excuse her. If the *Lord* come against you, all your *riches*, and *power*, and *trading*, and *gallantry*, cannot excuse you.

Thirdly, Here is all the *good* in *Ierusalem*, the *Religion*, and *godliness*; the *Lord* acknowledgeth that too, and the *Lord* will not forget any *good* thing among them; that you shall see in Verse 20. *To what purpose cometh there to me incense from* Sheba? *and the sweet Cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.* *Ierusalem* did not forget the service of *God*, they had their *worship*, and *sacrifice*, and they had *sweet Cane from Sheba*. The *Lord* complains in *Isaiah* 42. that the people did bring him no *sweet Cane*; it was their maner in their *sacrifice*. I acknowledg, saith *God*, you have a great deal of *Religion*, and you talk of *Reformation* among you, and *Government*, and *Discipline*, and I know not what; yet notwithstanding, this shall not hinder, but for all your *villanies* and *wickednesse*, this is the City to be *visited* for all this. It is

not a *little grain* of Wheat that can cover a *Mountain* of Chaff. It is not a little *formal, fained, hypocritical* service of *God*, and a quarter, and talking, and a clutter about *Reformation*, that can hinder the proceedings of *God* against a people that are *really sinful*, and that have *really* and *grievously* revolted.

The fourth thing here laid down, though promiscuously (that I shall endevor to gather up for you orderly) it is the *sins* of *Ierusalem*. I shall speak of no more then is laid down here, and they are in this place four. Here are four *great sins* that *God* mentioneth.

The first is, the *oppression*; observe that word in Verse 6. For thus hath the *Lord* of Hosts said, *This is the City to be visited, she is wholly oppression in the midst of her.* He saith not, *There is oppression in the middest of her, or in her, but she is wholly oppression.* As if he had said, She is *built with oppression*, her very *fabrick is oppression*: She is *oppression it self, oppressing* the *poor*, and the *Saints*, and the *upright in heart*; there is nothing but *railing against*, and *slandering* of them, as we see after.

Now the *Lord* opens that, *She was oppression*; that you may know the meaning of it, he tells you after. *As a fountain casteth out her waters, so she casteth out her wickedness: violence, and spoyl is heard in her, before me continually is grief, and wounds, saith the Lord.* She is *oppression*; *as a fountain casteth forth water.* What is a *fountain?* It is a hole in the Earth that *casts out water*; so saith the *Lord*, I see nothing in *Ierusalem*, from *one day to another*, from *one yeer to another*, and from *one end of the City to another*, but *oppression*. I see one *oppress* another:

another: I see it full of *wounds* and *griefs*, and *bruises*, especially to my *poor Saints*, there is *nothing* but *oppression*. And I leave you to judg this day, whether this City, at this time, be not so: She is *wholly oppression*, from the least to the greatest, there is almost nothing else to be seen.

Then, the second sin the *Lord* layes down, is in Verse 13. *That every one is given to covetousness*. Mark that word, and let every one of your own consciences apply it. *For, from the least, even to the greatest of them, every one is given to covetousness*. O, this *covetousness*! there can be no *Reformation*, either in *Church* or *Common-wealth*, as things are, because of *covetous people*. If there be any *good course* taken by Magistrates to *reform* any business in *Courts* or *Offices*, because of the *covetousness* of people, the business is *marred*, you all know it. And so far *outward Reformation* of *Churches*, and the like, because of *covetousness*, you all know that the business of *Reformation is marred*; *Ministers* have *lost* themselves: There are many godly men that had *room* in the hearts of *Gods people*, some in this *City*, and in the *Assembly*, that had room in the *hearts* of *Gods people* before *these times*, and before they had all things in their *own hands*, and became *reformers* of the *Church*; now because of *covetousness* all is *marred*, that no business can be looked upon. Now the *Lord* look upon us; and indeed, though we see not him, he sees us, and looks on us.

Then, the third sin is laid down in Verse 13, 14. that is, *The false dealing of the Prophets*, the *Ministers*, *From the Prophet, even to the Priest, every one dealeth falsly.*

falsly. How is that? *They have healed the hurt of the daughter of my people slightly; saying, Peace, peace, when there is no peace.* The Prophets *deal falsly*, they are become *hypocrites*; they tell the people, they are in a *gallant way of Reformation*; when the *Lord* knoweth, both according to Scripture, and sound Reason, they are in the *way to destruction*; they tell them now, *the Church, and Reformation is going up*, when the poor *Kingdom* was never in such a *sad condition*. They *deal falsly*, that is, *hypocritically*. What a stir is there here about *Schismaticks* and *Hereticks*, and about *Reformation*; and what *consulting*, and *working*, in the *City*, and elsewhere; and yet when there is any *work* to be done *really* for *God*, no body *mindes* it. I will give you an instance, as clear as the Sun: There hath been of late, a great deal of *consulting*, and making *Petitions*, and *Remonstrances*, and *Representations*, and *Modelizing* the *Common Councel*, &c. And yet we have had the *Superstition* of *Christmas*, worse then it hath been this four yeers to my knowledg; every one *shutting up their shops*, and giving themselves up to *Superstitious* ways, that we thought had been dead.

Come to the *Ministers*, and *Assembly*: Is there any *complotting* to draw people from *false*, *gross Popery*? No, they *deal falsly*: There is no *assembling* or *meeting* about that; but the *Ministers* let the people go. I speak it with the grief of my soul: If it were on the *Mountains* of *Wales*, it were no wonder, but to see people here to go in droves to *Popery*! I behold it as I go along in the street, and think I, with a heavy heart, how *neatly* doth *Popery* become

this

this City? They go in their *best clothes*, and make *gallant chear*, and they are ready to *throw stones*, if any *open their shops*. It is not the *people* so much; but where are our *Prophets*? they lie as if they were *dead* all the while. This is *dealing falsly*, it is not *plain*, *square dealing with God*. If people did hate *Schism*, (as there are *Schisms*, and *Blasphemies*, I favor them not) they would hate *prophaneness*, and all other *evils* as well: But this is *false dealing*, and *jugling*; this shews their *design*: If they did *hate one*, they would *hate all*; if they did seek *Reformation in one*, they would *seek it in all*: But this is *false dealing*, the *Prophets deal falsly*.

Then fourthly, here is the *sin of the people* laid down, *grievous revolting*, *horrible backsliding* from *God*, the people grow *worse and worse*; it was time for *God* to take them in hand, in Verse 28. *This people are all grievous revolters*: They *were* for *God*, but now they *are revolted*. In this City, four yeers ago, there was *abundance of Reformation*; how did people *hugg poor Saints*, when they were *persecuted* in other Countries? they did *cloath* them, and *feed* them: And these *Superstitions* of *Christmas*, were almost quite out of the way; but we are *gone back*, we are as bad as we were twenty yeers ago. A poor *Saint* dares hardly appear at *Guildhal*, though he be not a *member* of a *Church*, yet they cry *An Independent, an Independent*; as if he were an *Owl* among *Birds*. And *strangers*, *godly men*, that have seen us within this half yeer, they think we are *grown mad*, and have wished, I would to *God*, I could get over the line to go home. *London* is grown the *worst place* in the Kingdom; it was not so,

three

three or four yeers ago. Men did *love the Saints*, and were ready to *save the Kingdom*; but now there is a *bitter root* to *destroy the Saints*, and to lay *stumbling blocks*; we are *grievous revolters*. For matter of sin, we are as like *Jerusalem*, as may be.

I, but will sin *destroy* a people? I pray observe in the next place, The *carriage of Jernsalem* under their *sins*. What was that? There are three things laid down in their *carriage*: For it is not onely sin that *ruines men*, but their *carriage* under it. It is not *falling into the water* that drowns a man, but his *unwilnesse*, or *unskilfulnesse* to get out.

In the first place, they were *not ashamed* in the least measure for all these things. *Were they ashamed?* He puts it to the question, and answers himself, *Were they ashamed, when they had committed abomination? nay, they were not ashamed, neither could they blush, saith the Lord*, for all this wickedness. *Were they ashamed?* As if he had said, If they had been *ashamed*, I had been somewhat *satisfied*: If the people had *mourned* for their *grievous revolting*, and *backsliding*, and *oppression*, and *covetousness*, in the middest of them, it were some *comfort*; but *they were not ashamed, they cannot blush*.

Then the second thing is this, That as they could not be *ashamed*, so they would not hear, nor receive any *instructions* to *amend their ways*; therefore the *Lord* would *turn them as a dish is turned, upside down*, Verse 10. *To whom shall I speak, and give warning, that they may hear?* Where is any Creature that will *hear*, notwithstanding all this? *Behold, their ear is uncircumcised, and they cannot hearken: behold, the Word of the*

the Lord is unto them a reproach, they have no delight in it. This was their condition: The people were *full of sin*, and they had *no delight* to hear the *Minister* of *God* sincerely to *lay open* their sins; nay, it was a *reproach*: they *reproached* the *Minister* that should do so; they would *question* him, and *throw him into the dungeon*, as they did *Jeremy*, for shewing them their sins. So in Verse 17. *I set watchmen over you, saying, Hearken to the sound of the trumpet; but they said, We will not hearken.* That is, They said so in their *hearts* at least. And so in Verse 19. *Hear O Earth, because they have not hearkened unto my words, nor to my Law, but rejected it.* And judg whether this be not our condition.

Then thirdly, and lastly, This is the *aggravation* of their sins, as they were not *ashamed*, and would not *hear* one word. So lastly, *God* was *weary*, as it were, he was tired with *correcting* and *afflicting* them, and yet they did not amend. For that is the drift of that place, Verse 29. *The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain*, for the *wicked*, or *wickedness*, or *mischief, is not plucked away.* That is, saith the *Lord*, I was as a *founder* blowing with the bellows, till they were worn out: The very fire and all is consumed, and the *dross* is not taken away. Some particular men especially have had many afflictions, and so after afflictions upon others in the Kingdom; There have been *touches* of *Gods rod*, and truly we are *worse*. Now thus you have the *sins* of *Jerusalem*, and the *carriage* of this people, under their sins.

In the next place, there is the *dealing of God*, with

this people, because of their sins. And the first thing is, *God prepares war*: That is, set down from the beginning of the Chapter, to Verse 7. *Hew down trees, cast a mount against* Jerusalem: *This is the City to be visited, saith God.* *God* comes to *visit Jerusalem*, he looks upon her, as if a Carpenter went to a Wood to chuse Timber. This is the *Oke* that will serve to make such a beam. So *God* looks on all Countries, the *Amonites*, and *Amorites*, &c. But this *is the City fit for judgment*; therefore, saith he, *Hew down trees, prepare war.* I will not be peremptory in this; but the *Lord* may do it: He hath done it with others, like our selves. *Hew down trees, prepare war against this City.* If the *Lord* should say, *London is the City to be visited, Bristol* hath been visited, and most places in the Kingdom, but now *London* must; there my *wrath* shall be *poured out.* The *Lord* grant that it may not be so, but I greatly fear it.

Secondly, The *Lord* brings them to *imprisonment*, the *Lord took them prisoners*, Verse 11. *The husband with the wife shall be taken; the aged with him that is full of days.*

And then comes their *plunder*. *Their houses shall be turned to others, with their fields, and wives together: For I will stretch out my hand upon the inhabitants of this Land*, saith the *Lord*. O, if the *Lord* should say, *This is the City to be visited*, and *make war against it*, and then take you *prisoners*, take the *aged men*, the *Aldermen*, *Common Councellers*, and all *prisoners*; and then *plunder* all, and say; their *fields*, and their *wives* shall be turned to *others*: That were sore, that you should not onely lose your *goods*, but your *fields*; that your

houses,

houses, and *trades*, and *shops*, should be taken away, and your very *wives*. Thus the *Lord* did with others, I will not say, that he will do so with you.

Now, there were *stumbling blocks* in *Jerusalem* before it was *destroyed*; so there are in this City; it is filled with *stumbling blocks*; every little *difference* in *opinion* is a *stumbling block*, that some men become *Atheists*, because every *Saint* doth not *agree* one with another. And then there is the *fear*, and *horror* that did fore-run this misery, Verse 24.

But in a word, the *course* that the *Lord* would have them take; and that therefore I shall speak of, that you may beseech the *Lord*, that this poor *City* may *prevent* those evils.

One thing is, the *Lord* would have them *seriously*, *and sincerely humble themselves before him*, to *acknowledg their sins*, and *bewail them*. Verse 26. Saith the *Lord*, *O daughter of my people, gird thee with sackcloth, and wallow thy self in ashes; make thee mourning, as for an onely son*. Not a *formal* day of *fasting*, and *humiliation*; for that is almost become *all form*: but *really* humble thy soul, and call upon the *Lord*, that the *Lord* would be pleased to *turn away* his wrath.

Then the second thing laid down, is, That we should hearken to instruction, *Be thou instructed, O* Jerusalem, *least my soul depart from thee*; be ready to *hear the Word of the Lord*, be ready to *hearken* what *Gods* will is, how he may be *glorified*, and we *preserved*.

Then thirdly, here is a word that I exceedingly desired to open, but I must but name it, Verse 16. *Stand ye in the ways and see, and ask for the old paths,*

where is the good way, and walk therein, and ye shall finde rest for your souls, saith the Lord. This is the way to save you, *Stand in the wayes, ask for the old way.* What is the meaning of the *old way?* That is, *Iesus Christ.* That was the *old way* of *Abraham, Isaac,* and *Iacob, Iesus Christ,* and the way of *righteousnes,* and *holines,* and *truth.* He alludes, as I take it, to the *Patriarchs*; for that is called the *old world,* and the *old way.* Saith he, Ye are not like your *fathers* heretofore. *Abraham,* he was not *covetous,* and *full of oppression*; they were *willing to hear* that which was for their good; and they were not the worse for their *afflictions.* Look to the *old way,* and labor to get such a Spirit as the *Saints* had heretofore, that were in *Iesus Christ.*

What of all this? notwithstanding this counsel that the *Lord* had given them, what if they will *not turn* to him? what if they will *not amend?* Then there is a *terrible word* that we read of in Verse 8. *Lest my soul depart from thee.* It is not sin onely that makes *Gods* soul depart from a people, nor their *hardnes,* nor *wickednes*; but when they refuse all *means,* and *helps,* then his *soul departs from them.* Therefore, *Be instructed,* saith he, *lest my soul depart,* or lest my soul be *disjoynted,* as it is in the Margin. What is the meaning of that? It is a *terrible word*; we have that word expounded in *Ierem.* 15. 1, 2. See what it is for to have *Gods* soul to *go from* a people. (I beleeve that *Gods* soul is *not gone* from us, if we will *hearken* to him, and do not give our selves up to *wrath* and *rage* against *Gods* people.) *Then said the Lord to me, Though* Moses *and* Samuel *stood before me, yet my minde,* or my soul, *could not be towards this people.* There is before the *ferventest,*

ſerventeſt, bleſſed prayer for this people, that I know in the *Book of God*, *Ieremy* prayes: And now their deſtruction was coming, ſaith the *Lord*, *Though* Moſes *and* Samuel *ſhould come before me, my heart could not be on them.* I have put them *out of my heart*, my *minde* and *ſoul* is gone from them, I will never be *troubled* more with them. What follows? *Caſt them out of my ſight; let them go forth.* And if they ſay, *Whether ſhall we forth? Then thou ſhalt tell them, ſuch as are for death, to death, ſuch as are for the ſword, to the ſword, ſuch as are for the famine, to famine, and ſuch as are for captivity, to captivity.* Let them go *whether they will*; ſome of them will be *hanged*, ſome *killed*, ſome to the *ſword*, ſome *ſtarved*; they can come to no good; becauſe they are gone out of my ſight: My *heart*, and *ſoul* is from them; that is the *laſt gaſp*; that is *hell* above ground.

Therefore the ſum of all is, That we *hearken to God*; for theſe things were not written for *Ieruſalem* onely; but for *our inſtruction*, *God* hath laid down their *ſin*, and *wickedneſs*, and their *oppreſſion*, and the *bleſſed remedy*, that they ſhould have taken; and if we take it not, but go on in our wickedneſs, we ſee what we may expect, That when that ſhall come on us (which *God* if it be his will forbid) you may remember that you were told before.

I have one thing in my ſad and ſerious thoughts, to comfort me, that this ſhall not befal this *City*, and that is this: That the *Lord* delt with them according to the *adminiſtration* of the *Old Teſtament*, and ſo went by Cities, and Nations; but now every man, and every perſon that calls upon *God*, is reſpected in

every

every Nation, and *City* whatsoever. But this comes in, and *cools* it wonderfully, and puts me to a *non-plus*. If we in this City did go according to the *administration* of the *New Testament*, I am perswaded, that the *Lord* would not send *desolation* upon the *City*; but because we would go according to that *old administration*, we have chosen it, and said so, and do so: Now as they chose that *administration* to *deal with God*, he chose that to *deal with them*; for the *Lord* will deal *frowardly* with the *froward*, the *Lord* will deal with men according to their *own law*: Those that sin against the *Law of Nature*, shall be punished so; those that sin *against the Law of Moses*, shall be punished so; those that go according to the *administration of grace*, shall be delt with accordingly. Now we are going according to the *old administration*, more and more; for we are setling like the Jews in an *outward, formal Reformation*, without heart. Now it would be terrible, if the *Lord* should chuse our *own administration*, and give us according to our *own heart*, I hope he will not: But this lay heavy upon my *spirit*, to tell you of; therefore, the *Lord* direct you to make the *best use* you can, that if it be his *blessed will*, this *place*, that is the *honor* and *glory* of the *Kingdom*, and the *refuge* of the *Saints*, that the *Lord* would not come against it.

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